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ABSTRACT

The process by which human beings, as they grow toward maturity, develop values is not an automatic one. The process can be fostered by a number of teaching strategies. The strategies include the techniques of self-discovery, the provision of learning environments that encourage growth, and the practice of specific skills. This volume provides a theoretical basis for an understanding of value development together with practical materials for applying the theory in the lives of individuals and institutions. A model, the Four Phases of Consciousness, was designed that charted a pattern of human moral and intellectual growth in terms of what individuals value in life. The model projected a series of four phases through which all humans pass on their journey toward the fullest possible development. Section 1 focuses on value development theory and identifes the four phases of consciousness in detail; analyzes the factors that enable individuals to move through the phases; explores the relationship between skills and the internalization of values; introduces the classification of instrumental, intrapersonal, imaginal, and system skills; and applies the value theory to the educational system. Section 2 presents a series of exercises in each of the four skill areas because skill development is crucial to making changes in behavior and values. All of the exercises are intended to present the individual with new data about the self and to explore a series of choices crucial to the process of giving direction to one's life. Seven appendices are included: (1) application of value theory; (2) feeling words; (3) value/skill/time list; (4) 125 values and their definitions; (5) glossary; (6) bibliography; and (7) Hall-Tonna Inventory of Values. (DB)

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Developing Human Values

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Developing Human Values

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Preface

This is a book about self-awareness and personal growth, about feelings, attitudes, choices and skills, about relationships both with one's intimate circle and with the institutions of the larger society. It proceeds from our conviction that liberal education, to be worthy of the name, must encompass attitudes and values as well as concepts and facts. In our "global village", with all its possibilities and perils, individuals are faced with acute value dilemmas about what to be, what to do, and what to support. These dilemmas are present in all arenas--personal, professional, national and international.

Value development is at once theoretical and practical, cognitive and affective; it is concerned with all facets of the personality, and offers sets of skills which can be taught and learned in furthering the development of values.

Along with Jean Piaget, Lawrence Kohlberg and others, we assume that in their growth toward maturity, human beings pass through intellectual and moral stages. We also assume that while humans tend to grow toward both self-fulfillment and the desire to contribute to society, this process is not automatic; that while values are caught rather than taught, nevertheless there are powerful teaching strategies that can be used to foster value development. These strategies must include, as priorities, the techniques of self-discovery, the provision of learning environments that encourage growth, and the practice of specific skills.

We can, perhaps, look at the process of value development as a life journey in which the road before us provides a series of unfolding vistas. When we were children, for example, we could not conceive of ourselves as being independent from our parents; even the thought of growing up was sometimes actually frightening! And yet, one day, as we rounded a particular bend in our road, we approached a vantage point which suddenly allowed us to see the possibilities of life beyond the nest. It was challenging and exciting and we couldn't wait to start!

Again, as we begin our careers, we find our reward in praise from our supervisor and periodic raises in salary, but the idea that we have the ability to function as the head of the company is not part of our reality. As we grow in competence and experience, however, we may begin to see a leadership role as not only possible, but within our purview. At that point another vista is open to us and we are eager to move along once more.

In the Four Phases of Consciousness, we have developed a descriptive model that charts a pattern of human moral and intellectual growth in terms of what individuals value in life. It projects a series of four phases through which all humans can pass on their journey toward the fullest possible development.

This book provides a theoretical basis for an understanding of value development together with practical materials for applying the theory in the life of both individuals and institutions.

Section I on value development theory presents the four phases of consciousness in detail; analyzes the factors that enable individuals to move through the phases; explores the relation between skills and the internalization of values; introduces the classification of Instrumental, Interpersonal, Imaginal and Systems skills; and applies the value theory to the educational system.

Section II is devoted to a series of exercises in each of the four skill areas, since skill development is crucial to making changes in behavior and values. All the various exercises are intended to present the individual with new data about the self and explores a series of choices crucial to the process of giving direction to one's life.

We believe that the experience of wrestling with the clarification of one's own values and seeing the links in daily life between behavior, skills and values is vital both to a sure grasp of the theory and to the creation of effective agents and agencies for positive change.

Accompanying this book is a Diagnostic Sourcebook. It presents various exercises and instruments that can be used to enable individuals to place themselves in terms of the phases and stages of consciousness. In thus charting one's "consciousness track," the individual can see which values have been internalized, which are in the process of being acquired, and which define one's ultimate aspirations. Given this data, the individual is in a position to give conscious direction to her/his life, drafting a personal growth plan which takes into account individual strengths and limitations, preferences, beliefs, values and skills. This section also includes methods for arriving at a group or institutional profile.

Brian Hall
Janet Kalven
Larry Rosen
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International Values Institute
October 1990

INTRODUCTION

INTRODUCTION

We have tried to make this volume useful for the individual who, either alone or with a group, wishes to undertake a journey of personal growth, as well as for teachers and workshop facilitators in various formal and informal settings.

For The Individual User:

We suggest that you begin the study of developing human values by first reading Chapters 1 through 4 which explain value development. You may then wish to complete the Diagnostic Sourcebook. Using the information gained from the Time Diary and the Hall-Tonna Inventory of Values, reflect upon which skills are important to you at this point in your life. Refer then to the exercises in the Diagnostic Sourcebook which will provide you with additional insight to and strategies for your own personal skill development and growth.

For the Teacher or Group Facilitator:

In working with a group, we recommend following much the same approach as that outlined above for the individual user. We believe that insight into values and value development proceeds from the particular to the general, from the individual's own immediate concerns to the more universal grasp of values and their theoretical implications. You may want to work back and forth between the initial value clarification exercises and conceptual framework of the phases of consciousness and the stages of growth. The Time Diary then leads directly and personally to the value questions that participants are facing in their daily lives, and, together with the skills assessment, can enable group members to fashion their own personal growth plans. The facilitator will than be in a position to choose exercises that meet the needs of the majority of group members, and also to recommend to individuals exercises for their specific needs.

Each exercise has been written to include the following components:

1. A statement of objectives, indicating the relationship of the exercise to the building of specific skills. In working with a group, it is important to provide a brief theoretical rationale for each exercise, since many people will not invest themselves in the experience unless their needs for understanding its relevance is satisfied. Materials useful for this purpose will be found in the introductions to the various sections and to some of the individual exercises.

2. An activity, intended to involve the participants experientially. This emphasis on active participation in the learning process accords with our assumption that education has too often neglected the importance of discovering our own truths in favor of memorizing the "facts" put forth by others. Direct experiential learning becomes truly owned, or as one student has said, "Feeling is believing."

3. An opportunity for sharing observations, feelings, reactions and insights.

4. Discussion questions to sharpen observations and to stimulate reflection on the meaning of the experience and its connection to other experiences and ideas. Our approach is experiential. Since the model is essentially an action/reflection one, it becomes even more critical that teachers and facilitators experience the exercises themselves before attempting them with a group. Of course, the more fully the facilitators have grasped the conceptual framework contained in this volume, the more easily they

will be able to focus specific exercises in a productive way. The attitude of the facilitator sets the tone for the group. If you as facilitator do not really believe in the exercise, neither will the group. Your conviction and enthusiasm will carry the group along with you; however, it is also wise to avoid raising expectations too high. What you communicate, verbally and nonverbally, in the first few minutes is the single most important element in creating a group climate of openness and trust. Therefore:

- Pay attention to the physical setup. If you want the group to interact, seating needs to be arranged around a table or in a circle so that everyone can see everyone else without having to turn around.
- If you want persons to share with each other person-to-person, it is usually helpful to establish a first name basis for everyone, including the facilitator or teacher.
- Be conscious of the inclusion dynamics in the first five minutes of a group meeting. It is often useful to use a simple warmup exercise which requires each member of the group to say a few words.
- If you want group members to share their feelings honestly with the group you will need to model their behavior by sharing your own feelings, even in a college classroom.
- With just a few exceptions, there are no right or wrong answers to the exercises. The aim is to encourage people to voice what they perceive and feel.
- The more you can model the skills and the values, the better.

In dealing with the development of imaginal skills, it is particularly important to create a supportive atmosphere that gives encouragement to free associations and "wild" ideas. It is often difficult for teachers, accustomed to dealing with convergent thinking and with problems that have one correct solution, to cope with a range of divergent responses. You may need to deal with your own feelings about "losing control of your group." Remember that in brainstorming it is important to scrupulously avoid passing judgment or responses until the final phase of the process.

While we emphasize participation of all group members in the exercises, we recognize that a group sometimes contains a disinterested individual who simply does not want to participate. Do not urge some individuals, let them play an observer role. There may also be some over-participators who are looking for an artificial emotional stimulus through group activities. It is wise not to let them dominate a group. Sometimes participation will become such a strong norm that the group may try to pressure an individual who is disturbed or in a panic at the thought of a particular exercise. Most people know their own limits; it is important to respect these and to leave a face-saving way for them to bow out. One can always learn something by watching.

One exercise at each meeting is all that most people can digest. Too many structured exercises run one after another tend to confuse participants and to prevent the learning from sinking in. It is very important to allow sufficient time for processing both the feelings and the learnings. Encourage group members to express and, if possible, to resolve any feelings that may have been evoked by the exercise.

Although a trained facilitator is always useful to a group, in certain exercises we have made a point of listing the facilitator as a necessary resource for a given exercise. In a

few cases, such as brainstorming, some previous experience greatly increases the productivity of the exercise. However, in most cases, in listing the trained facilitator we wish to alert the user that the exercise is apt to lead into an emotionally charged situation. It is therefore necessary that the facilitator be experienced enough to be able to aid members both to express their feelings and to come to a degree of closure with the episode.

Ask the group to give you feedback on the usefulness of the experience, either through the use of simple, anonymous reaction sheets, or through a closure circle in which each participant voices one positive and one negative evaluation of the session. Such feedback can be very useful in enabling you to alter future presentations to make the exercises more dynamic, relevant and helpful.

one

VALUE DEVELOPMENT THEORY

1

The Four Phases of Consciousness

THE FOUR PHASES OF CONSCIOUSNESS

In order to get to the heart of what values and valuing is about, we have to understand human consciousness. The way in which we choose values, the very values that we choose, how we rank them and the way we define a particular value--all of these elements are determined by our perception of the world around us, that is, our consciousness. Consciousness changes with the maturing process, that is to say, it is developmental.

From experience, it appears that four significantly distinct phases of consciousness can be identified. These phases can be identified in the natural pattern of growth from childhood through maturity. They can be identified in the history of a people or in the development of a culture. To say that the phases of consciousness are developmental means that their sequence is ordered and irreversible. The person must satisfactorily experience each previous phase as an essential prerequisite for imagining the possibility of and then moving into a subsequent phase. However, an individual who has experienced a subsequent phase of consciousness may be forced, by the oppressiveness of the environment or by his own anxiety, to readopt behavior characteristic of an earlier phase.

The behavior characteristic of a phase of consciousness is determined by three factors: 1) how the world is perceived by the individual; 2) how the individual perceives the self functioning within that world; and 3) what human needs the self seeks to satisfy. Put another way, the self will function in response to the perceived pressures imposed by the external environment and in response to the felt human needs that impel from within. When the perceived environmental expectations change, and when the inner felt needs of the individual change, then the behavior of the individual changes. Implicit in an individual's behavior are the values that motivate and give priority to her/his activities, and the skills associated with the experience of successful performance. Briefly, then, this theory of consciousness and value development implies that the acquisition of quite specific skills is associated with each phase of consciousness. It also implies that quite specific human values can be associated with each of the four phases. The theory of consciousness development is descriptive, not prescriptive. It arises from observation and experience. Each phase can be easily described and readily understood by an ordinary observer of human behavior.

Phase I normally corresponds to the first stage of development of a young child, taking into account both maturity and skills. A child normally passes beyond this phase by the age of six. People usually cannot move out of the second phase until they are at least sixteen. It would be unusual for anyone to reach to the fourth phase before the age of forty. Although there could be other phases beyond the fourth phase, they are not within the vision of our society at this point in history.

In the following sections, the phases of consciousness will be described in terms of their general characteristics; the perception of the world, the image of the self, and the felt human needs.

PHASE I:
THE WORLD AS MYSTERY/THE SELF AS CENTER

THE CHILD

The world in Phase I is perceived as a mystery over which the individual has no control. For the newborn child it is "a big buzzing, booming confusion," unpredictable, changing,

full of surprises. Moreover, it is peopled by giants on whom the child is totally dependent and over whom she or he has no control. The self struggles to exist in this capricious, perhaps hostile environment.

Babies live in a baby-centered world. Their perspective is egocentric, seeing the whole world as there just for them. A scene in A.A. Milne's *Winnie the Pooh* typifies this stage.

The little round bear is hungry and is looking for his favorite meal--honey. He looks up and sees a bee. He says to himself, "If I follow the bee to the tree, I will find honey for me." Winnie then goes on to conclude that there is honey in the tree, because he likes honey. "The honey must be there for me." As the story proceeds the little bear climbs up the tree and of course gets stung by the bee and has to run for his life.

This story depicts what we mean by the self-centered act. The self as center here does not mean that the individual is selfish in any moral sense; rather it indicates that the person sees the world as created for the self. Winnie the Pooh concluded that because there was a tree with honey and because he liked honey, it all must have been for him!

A similar experience familiar to many of us is that of going into a friend's house with a small child who then helps himself to the candy on the table. The child does not think this is wrong. Because there is candy in the house and he likes candy, it must be for him. At the age of two or three, this is not a moral question or a question of bad discipline, but rather a fact of the limited consciousness of the child. In the small child's view of the world, a lake may be defined as "the place where I go in the summer."

While the child is need-oriented, very physical and totally dependent, she/he also responds to the beauty of this mysterious new world with wonder and awe. In *Alice in Wonderland*, Lewis Carroll captures the fanciful delight in the young child's response to a self-centered world. The dialogue at the Mad Hatter's tea party illustrates the child's world where everything is related to the individual's own delight.

> *The table was a very large one, but the three were all crowded together in one corner of it.*
>
> *"No room! No room!" They cried out when they saw Alice coming.*
>
> *"There is plenty of room!" said Alice indignantly, as she sat down in a large armchair at one end of the table.*
>
> *"Have some wine," the March Hare said in an encouraging tone.*
>
> *Alice looked around the table, but there was nothing on it but tea. "I don't see any wine," she remarked.*
>
> *"There isn't any," said the March Hare.*
>
> *"Then it wasn't very civil of you to offer it," says Alice angrily.*
>
> *"It wasn't very civil of you to sit down without being invited," says the March Hare.*
>
> *"I didn't know it was your table," says Alice; "It's laid for a great many more than three."*
>
> *"Your hair wants cutting," said the Hatter. He had been looking at Alice for some time with great curiosity, and this was his first speech.*

This world of wonder and mystery where attention spans are short and nothing is really threatening is the world of innocence. This is a world, incidentally, that has often been carried into the adult world. We should be reminded, however, that such innocence, while suitable in the child who, in an accepting way, lacks the skills to cope with the environment, becomes a problem for an adult.

THE ADULT

The power center at this first level of consciousness is outside the self. Needs are dominant in determining one's behavior. An adult on this level may freely consent not to follow impulse, but is so influenced by these egocentric impulses that such resistance is rare. The person has few skills, either personal or environmental. As a result, the choices of an adult on this level focus is on survival, security and physical pleasure. As a self-centered being, the person is aware primarily of the self and its preservation. When individuals at this level are not being threatened, they are aware of the self and its satisfaction. That drive for satisfaction becomes visible in curiosity and wonder and the need for physical affection.

Many of our modern adventure movies, such as the Indiana Jones and James Bond films, are built on the psychology of Phase I attitudes toward life. The keynotes of a good adventure movie are romance as physical affection, danger and survival. Overcoming one's enemy and gaining security are what give a sense of accomplishment to our heroes.

A survival-oriented consciousness centering around the need to preserve one's life is of course, basic in the classical literature. The following quotation is from *Electra*, the work of Euripides, written about 413 B.C. The story is one of deep emotions set in a history of survival and war, specifically the war of Greece against Troy. Agamemnon is the general-in chief of the Greeks. His wife, Clytemnestra, had been false to him, and with her lover Aegisthus she planned his murder. The old general, however, had two children, Electra and Orestes, who managed to escape.

In the play, Electra had been given in marriage to a peasant farmer so that her children will not be of noble blood. She and her brother Orestes plot revenge and kill the queen mother. The following passage is from the opening soliloquy by the farmer who has Electra under his protection:

> *Electra waited motionless in her father's house*
> *but when the burning season of young ripeness took her,*
> *then the great princes of the land of Greece came begging her bridal.*
> *Aegisthus was afraid. Afraid her son, if noble in blood, will punish*
> *Agamemnon's death. He held her in the house sundered from every love.*
> *Yet, even guarded so, she filled his nights with fear,*
> *lest she in secret to some prince might still bear sons;*
> *he laid his plans to kill her. But her mother, though*
> *savage in soul, then saved her from Aegisthus' blow.*
>
> *The lady found excuse for murdering her husband,*
> *but flinches from killing a child, afraid of the world's contempt.*

Later, Aegisthus framed a new design. He swore to any man
who captured Agamemnon's son running to exile and murdered him, a price
of gold. Electrahe gave her to me as a gift, to hold her as my wife."

This world of self-preservation, so well depicted in the tragedy, points clearly to a dynamic interrelationship between the self and the environment. The environment of war and violence has set the scene for the ensuing tragedy, and the Phase I consciousness of the characters and their need for self-preservation assumed primacy.

A Phase I lifestyle is not limited to classical tragedy. The struggle to survive in an alien hostile world can be illustrated by American history. The American frontier was pushed westward by people who perceived the wilds of the West and wiles of its Indians as enemies to be conquered. The robber barons of American industry waged economic war in their fight to the financial "top." Jews who survived the German "Holocaust" suffered the ignominious, even demonic effort to eliminate a race or to reduce its living members systematically to the tragedy and horror of a Phase I existence. Living in the Uganda of Idi Amin, in Kuwait under Saddam Hussein, in American slums, and in too many inner-city schools, persons experience Phase I consciousness and evidence corresponding behavior.

Phase I behavior, however, is not limited to persons confined to obviously oppressive environments. Much American advertising appeals to adults who buy products based on Phase I values. Sex images, totally irrelevant to the quality of the product, "sell" most cigarettes, much liquor and many automobiles.

CONCLUSION

The Phase I world view is centered around:

1. Self in its need for basic sense gratification.
2. Self in its need for preservation.
3. Self as innocent without skills.

The need for meaning at this level is tied to the need for survival and security. Anything that contributes to the satisfaction of the basic needs is a value to a person at this level--food, warmth, affection and the parent who supplies these things. Goals are immediate and concrete. Activity involving others tends to be manipulative, as of the child when needing to be fed. Even the exploratory activity of the child in response to a sense of wonder tends to be egocentric.

Most of the conflict in the child's life results from the fact that in reality the world is not just there for the child, but is for others as well; for example, a mother's involvement in other things of interest to her prevents her from responding to the child's every need or desire. Or the child encounters another child who takes away a favorite toy. These are the growth experiences that aid the child in moving to the next level where the world is now seen as there for others too.

Adults still functioning largely at this phase view things egocentrically. Intellectually, they may be aware that the world is there for others too, but they do not let that awareness interfere with their need-oriented behavior. They tend to deal with others in a manipulative way by being insensitive to others' needs. In this regard they differ from the child only in that their manipulative skills are superior.

Humans are rational, intelligent beings. They differ from the animals in that as consciousness develops, they are able to recognize that survival requires getting along with others. They move beyond the physical realm to a level of social accommodation.

PHASE II: THE WORLD AS A PROBLEM/ THE NEED FOR BELONGING

At this phase the person sees the world as a problem to be solved. The basic problem that human beings face as they attain this level of consciousness is how to get on in the world--how to belong and how to acquire the skills necessary to socialize and succeed.

The World of "THEY and THEM"

This phase of consciousness then is an extension of the first phase, but from self-preservation in a hostile world, the person moves to the problem of coping with a social world and winning the approval of important others. This is the world of the child five or six years of age and up. The world is seen by this person as being controlled by others. In the case of the child, "they" tend to be parents and teachers. As the person grows older, the adult at this phase will see "them" as being the politicians, the employers, the bishops--those in "authority." To be successful a person therefore, one needs "their" approval. It takes little imagination for a person to realize that the best way to win "their" approval is to acquire the skills and the self-competence that school, society and parents expect.

The World as Social

A central characteristic of consciousness at Phase II is that the person's world is enlarged beyond self-centered needs to include the social dimensions of life. The world is now there for others as well as for self; in fact a major constituent of the world is the way it is perceived by others, both by individuals, and, at a later stage, by institutions. The world that enters consciousness is one established by others into which the individual must fit in order to experience a sense of personal worth.

The infant joins his social world by winning the approval of his parents and the acceptance of his family. As a small child he begins to venture out of "the home" onto "the block," then into "the neighborhood" and finally into school where he learns to read, to write and to do arithmetic--the basic skills upon which personal competence and success will be built in "society." What the child learns to do in order that he might belong varies radically across cultures, but basically the socialization process follows a similar pattern of (1) identifying with significant groups and (2) adopting behavior--learning skills--expected by those groups for their members.

As the middle-class American child grows, membership increases--Little League, Brownies, Cub Scouts and 4-H Clubs. Associated with school life are a variety of extracurricular group activities--most typically organized sports. These organized activities share two characteristics in common: (1) to belong, the youngster must live or play by

the rules and (2) to succeed, the youngster must demonstrate personal achievement. Belonging and success are celebrated in initiation rites and rites of passage, both secular and sacred on often through induction ceremonies such as graduations and confirmations.

The Centrality of Self-Esteem

The central reference point in consciousness arises from the basic need for self-esteem, which is achieved by becoming useful as a participant in the regular activity of the existing order. Belonging and being accepted by others are key values. The person organizes experiences around this need to achieve self-esteem by meeting the expectations of significant others: family, peers and established institutions. The pursuit of this central need gives life meaning and order.

William Glasser has organized a system of psychotherapy around this need factor and calls it "Reality Therapy." He speaks of the basic needs of the human being in the following manner:

"The fulfillment of the physiological needs of food, warmth and rest are rarely the concern of psychiatry. Psychiatry must be concerned with two basic psychological needs: the need to love and be loved and the need to feel that we are worthwhile to ourselves and others. Helping patients fulfill these two needs is the basis of "Reality Therapy."

Elsewhere, Glasser introduces this subject of basic needs in the following manner: "Before discussing the basic needs themselves, we must clarify the process though which they are fulfilled. Briefly we must be involved with other people, one at the very minimum, but hopefully many more than one. At all times in our lives we must have at least one person who cares about us and for whom we care ourselves."

Playing by the Rules

In the world perceived as established and run by others, a person must play by the accepted rules in order to be successful in the eyes of others. Not the least of those rules is that everyone must contribute in a productive way to society's well-being. In this regard, the person feels the need to develop appropriate skills and to engage in a useful and marketable activity.

The combination of the approval of significant others and one's own awareness of being skilled produces a sense of self-worth. As in Phase I, power and authority are judged to reside primarily outside the self in "them."

Skills for Growth

The person at this phase is still in a dependent relationship to the environment, but begins to seek control over it, through work, by developing the appropriate skills. Meaning now is not acquired through the satisfaction of the senses, but rather through an experience of working with others that is reinforced through social approval. Thus, a child goes to school where in a secure setting good behavior is rewarded. At that same time, skills are taught, enabling the individual to become competent and to cope with and manage the environment on one's own. Thus, work as productive labor is a high value at this stage.

Work makes a person feel useful and provides one with the conviction of having earned the right to belong.

Central to this phase of development is the value of self-esteem, a combination of a sense of competence and adequacy and an appreciation of one's own intrinsic worth. The person learns that she or he is of value both in one's self, as a competent individual and as an accepted group member. The person learns to feel "at home" in society. As in Phase I, authority and approval are seen as residing primarily outside the self in "them."

Work and Success

There is a potential danger at this phase of consciousness in that a person who lives in a society that reinforces the kinds of values typical of Phase II may fail to reach the next phase. In other words, if too much emphasis is placed on success and producing results, a person may conclude that self-worth comes only from work. This kind of distortion sees competence in work as the only way to achieve a sense of belonging. This situation is described in the story *Nog's Vision*, set in a land of strange creatures called "Pricklies."

"Pricklies were little round creatures with quills sticking out, very similar to a porcupine. Another odd thing about Pricklies was that they came in different colors, depending on what their job was. A Pricklie's job was the most important thing in the world to him. It was so important, in fact, that a Pricklie's job was what his name was. The King was white with red pricklies and he was called--well, King Pricklie." He was the only red and white Pricklie in the land. The three king advisors were gray and, yes, they were called Advisor Pricklies. They were several Doctor Pricklies. They were all white and sat in the hospital making babies and putting casts on broken Pricklies.

Those who were pink wrote newspapers or made the movies and television shows; they were call Telepricklies. All the brown Pricklies were policemen and they kept law and order and made sure no foreigners came into the valley. The Pricklies who built the buildings were silver, while purple Pricklies made clothing for Pricklies to wear. Food was grown by the Green Pricklies.

It was the most pleasant land. Everybody knew his place. Everybody did something. In fact, everybody was quite, quite satisfied. But it had not always been that way. You see, many, many years ago when the first Pricklies lived, they weren't quite so satisfied. They were so prickly it was difficult to make friends with each other. Why, Pricklies couldn't kiss or even shake hands because their Pricklies got in the way. So over the years they learned not to sit close to each other."

One might evaluate the Pricklies with the familiar saying "All work and no play make Jack a dull boy." The point is that our society, through its advertising and the Protestant work ethic, has emphasized the importance of work and success. It is important that we equally emphasize the other values in education child rearing.

American society in the 1950's provides another example of the dominance of work and success in Phase II consciousness. In the 1950's, suburbia, USA, mushroomed around every major metropolis. The organization man in his gray-flannel suit commuting home to his bedroom community could enjoy the self-esteem accruing to a "useful participant" in the existing order, approved by his boss, respected by his neighbors and loved by his wife and children. In his garage were parked two cars; in his living room Madison Avenue filled his TV screen with those not-so-hidden persuaders telling him and his

family what every member of the affluent society should have. The inner-directed man needs to achieve in a competitive society; the outer-directed man needs to be affirmed in a corporate society--two dimensions of Phase II consciousness.

The Expansion of Awareness in Phase II

At this level, people see increasing significance in place and space. Social and work space are especially important, as is institutional space. Sacred space, at least at the ritual stage, is generally prized because it represents institutions that are concerned with one's sense of self-esteem. In many churches, the sense of belonging is a major outcome of the Sunday morning service.

Initially, people at this phase devote themselves so totally to learning how to attain a sense of self-esteem and competence in the world as established by others that they have little time or interest in considering alternatives to the existing order. However, once their skills enable them to feel at home in the present order, they are free to contemplate alternatives to the world as constituted. They are then ready to consider a move to the next phase.

The second phase of development is a new consciousness, as we have seen, a consciousness of the need for social interaction and acceptance, a need for interpersonal skills, a need for a sense of one's own value in order that one might cope with the environment in a constructive manner. This phase of consciousness is quite different from the first in that the choices made by an individual are based on social needs and not on self-preservation needs.

Persons who have minimally satisfied the need to cope with the social environment begin to seek for meaning elsewhere. It is this process which leads them into the third phase of consciousness, where they experience the need to move beyond the requirement of "they" to independent actions, to making their own choices and decisions.

PHASE III: THE WORLD AS PROJECT AND INVENTION

Phases I and II are readily illustrated in American society. For example, in the world, view and values that distinguish the secure world of the middle class from the more alien and hostile environments are perceived by those who are victims of poverty or discrimination. However, Phases III and IV are less visible and less readily illustrated. To understand these two phases, let us look at the process of development.

We human beings are meaning hungry. As Philip Phenix writes in *Realms of Meaning:* "The fundamental human motivation is the search for meaning...[The human being] can never rest content simply with biological satisfactions. He is forever disturbed by needs that are alien to animal existence. His real longing is for meaning, and whether he recognizes it or not, his striving, whatever its apparent object, is directed towards the enlargement and deepening of meaning."

It is quintessentially human to seek a conception of the universe and our place in it. A place that makes sense and gives meaning, dignity and purpose to our days. We have said that the phases are developmental. As in Abraham Maslow's hierarchy of needs,

Needs which are securely met no longer give meaning; values which are fully internalized no longer motivate. So long as the individual is engaged in a struggle to survive, self-preservation and security will dominate consciousness and give purpose to life. Once physical needs are met, people look for social acceptance, but once a person has internalized the value of self-worth, she/he begins to be less dependent on affirmation by others.

At the beginning of Phase III, one no longer finds meaning in an environment supplying the kind of reinforcement necessary to develop a second phase of consciousness. As a source of meaning, living up to the expectations of others assumes less importance than being what I myself want to be. Internal and personal expectations replace external ones. The self begins to take charge. Doing some thing simply because another expects it or orders it ceases to be meaningful and is no longer a value around which to organize one's life. A personal sense of power and authority replaces institutional control or behavior. Consequently, creativity and imagination are prized. A newfound sense of honesty makes conformity hypocritical.

A person now becomes sensitive to the rights of others, acquires a concern for justice and literally expands the self into a larger society. Ira Progaff, writing in *The Symbolic and the Real* about Socrates, that great Greek figure who continually challenged the mind with his questioning, says of him in reference to his defense in the court at Athens before his final condemnation and death:

> "Socrates there described his intimate feeling of why it was important for him to live his life as he had been living it. It was not a question of intellectual philosophy, but of a calling that came to him from two sources, an outward source and an inward source, which Socrates understood as ultimately not separate at all from one another.
>
> The outward source of his calling was the gods of the Greek Pantheon and to this the Oracle at Delphi testified. The inward source of his calling was the oracle within himself. He described this as the "divine faculty of which the internal oracle is the source." To Socrates, the inward and the outward were two aspects of a single principle. It was in the light of this unity that he could state his belief "that there were gods in a sense higher than any of my accuser's belief in them."

Progoff is speaking about that time in life when individuals have to be themselves, have to make statements because an inner voice calls them to a mission to be true to themselves rather than being guided by external voices in society or by the majority opinion. In terms of a phase of consciousness, we would say that the person can do no other because she or he has moved beyond the level that gave her or him meaning through the approval of others. Meaning is only present when the person listens to an inner voice. It is then at this point that Phase III consciousness develops for the first time. Figure 1 illustrates this in terms of the four phases.

In viewing the four phases of consciousness, we see a tremendous difference between the first two and the last two. Meaning for the first two comes basically from what is given from without. In the last two phases, authority is from within, and consequently what is meaningful to the person also comes from within.

We have to be careful here not to confuse internal authority with a lack of cooperation. Internal authority does not imply a radical independence in which one does not listen to any other individual, but only that one must consciously assume responsibility for the final decision oneself.

DIAGRAM 1:1

ELEMENTS	PHASE ONE	PHASE TWO	PHASE THREE	PHASE FOUR
How the WORLD is perceived by the individual	The world is a MYSTERY over which I have NO CONTROL	The world is a PROBLEM with which I must COPE	The world is a PROJECT in which I can PARTICIPATE	The world is a MYSTERY for which WE CARE
How the individual perceives its SELF to FUNCTION in the world.	The self EXISTS at the center of a HOSTILE WORLD. Ego: self-centered.	The self DOES things to succeed and to belong in a SOCIAL WORLD. "They"	The self ACTS on the CREATED WORLD with conscience and independence. "I" as creative.	Selves GIVE LIFE to the GLOBAL WORLD "We"
What HUMAN NEEDS the self seeks to satisfy.	The self seeks to satisfy the PHYSICAL NEED for food, pleasure and shelter	The self seeks to satisfy the SOCIAL NEED for acceptance, affirmation, approval, achievement.	The self seeks to satisfy the PERSONAL NEED for being one's self, directing one's life owning one's ideas.	Selves seek to satisfy the COMMUNAL NEED for global harmony.
AUTHORITY OUTSIDE SELF			AUTHORITY INSIDE SELF	

To actualize one's own being, the self in Phase III transcends its own limited world, becoming sensitive to the rights of all mankind. Liberation, freedom and independence become far more than matters for personal development. They become matters for group social action and national liberation. Thomas Jefferson clearly expressed this mentality over 200 years ago when he said that it was necessary for "one people to dissolve the political bonds which connected them with another" because they held the belief that life, liberty and the pursuit of happiness were inalienable rights. The Declaration of Independence illustrates a Phase III consciousness.

Many contemporary examples of Phase III behavior exist, but we need to make some distinctions. On the one hand, there are outstanding individuals whose personal concern for critical social and political issues is followed by responsible action, often at great cost. On the other hand, social action and political protest movements attract a variety of followers whose motivation and behavioral expression are nothing more than immature fadism or adolescent revolt. Suffice it to say that the late sixties and early seventies had

their share of both types. Clearly, serious concern for the rights of minorities; efforts to eliminate the causes of poverty and institutional injustice; opposition to U.S. military intervention in Southeast Asia; active interest in conserving the sources of energy and preserving an ecological balance--all grew out of a Phase III consciousness. So do a variety of less visible expressions involving an individual lifestyle of dedicated service, creative imagination, high pain-tolerance, empathy, play and other activities where the person finds meaning in being oneself.

PHASE IV: WORLD AS MYSTERY CARED FOR/ SELF AS LIFEGIVER

At this phase, the person's world undergoes another expansion and enters consciousness as a series of interrelated tasks to be performed in conjunction with other like-minded people. There is complete transcendence of the self. The person now acts interdependently, in conjunction with other selves.

The person sees the world as unfinished, its present constitution not nearly as important as its future potentiality. This viewpoint implies no disregard or lack of concern for existing persons or communities, even though they too are viewed in their potentiality as much as in their actuality.

The world is seen as a mystery, but one for which human beings now take responsibility. We choose, create and enhance the environment. That is to say, we humans exercise authority over the world and work in a cooperative manner with each other and with nature itself in a common, interdependent action.

Global Transformation

At this phase of consciousness, the opposition between independent and interdependent action is no longer seen as valid. The transcendence of self involves a movement toward community. The reference point in consciousness, around which experience is organized, is a commitment to creative global transformation.

Global includes the "micro" as well as the "macro" system. In other words, the person's concern with such worldwide problems as poverty does not imply a lack of involvement with people on the local scene. On the contrary, this commitment to building a better world begins locally with the fostering of the spirit of mutual dedication among like-minded persons. The slogan holds: Think Globally, Act Locally.

Where independence was a primary value at Stage III, interdependence is primary here. Harmony and congruence are cherished as values in one's close personal relationships and in the cosmos as a whole. Another basic value is synergy, the conviction that several individuals may cooperate on a joint creative project with resulting effects that far exceed the sum of their individual efforts.

Technology and Transcendence

This change in consciousness is directly related to an overall technological revolution. More than ever before, there is a unity between people and their tools, humankind and technology. Eileen Cantin, writing on Mounier, expresses this as follows:

"The most basic mode of transcendence and the one which paves the way for higher modes is production. By modifying the world around him and making it more and more an objectification of himself, the person extends his physical and through it, his personal being. He gives himself a new and more extensive body and he gives something of his own humanity to impersonal reality. Transformation of matter implies not only its personalization, but also provides new opportunities for the emergence of human spirit. As the condition of matter is transformed so are the conditions for the expression and emergence of the human spirit."

The second level of transcendence is that which is achieved through interpersonal relations. The person is called to surpass himself by sharing himself with another person. A community of persons finds its cohesion within a We which is itself a Person. The We emerges from the community in much the same fashion as the I emerges from its material conditions, i.e., in response to a call.

The harmonious balance envisioned in Phase IV seeks to see things in their wholeness and to understand the interrelatedness of parts (frequently opposing parts) to each other and to the whole. Understood in terms of Newtonian physics, harmony is seen as a state of equilibrium that can be achieved if we recognize the order of the universe and the mathematical laws that govern it. This view is characteristic of Phase II. Quantum physics, on the other hand, discounts the notion that reality is static, in a constant state of order and balance. Rather, it suggests that the opposite is the case. Understood in terms of quantum physics, harmony is seen in movement and tension, in the reconciliation of opposites. Congruence, or the suitable relatedness of things to each other and of parts to the whole, is essential to a Phase IV understanding of harmony.

The concept of harmony applies to the inner life of the individual as well as to the external world. Insights from Eastern religions and from depth psychology have raised in the Western mind a new awareness of the potential for personal harmony. At Phase IV, intimacy and solitude become unitive. However, the Phase IV person realizes that this harmony must be extended to technology and society and to the global community. Inner harmony must be integrated with social harmony through an appropriate technology. Ivan Illich's *Tools for Conviviality* (1973) suggests that man must be in control of his tools, of his technology, rather than be a victim of them. E.F. Schumacher's *Small Is Beautiful* (1973) suggests that we need to develop an intermediate technology that is congruent with the growth needs of the persons who use it. Convivial tools and intermediate technology both illustrate a Phase IV consciousness.

At Phase IV, then, the world is perceived as a mystery for which we, like-minded persons, must care. The world is perceived globally or holistically--the natural world, the human communities and persons who live in it, the technology that has transformed it. Within this global context, Phase IV selves seek to enliven, to nurture persons and communities from the context of consciousness that is meaningful to them. In doing so, the interdependent "we" responds to the common call to strive for global harmony, to build and to renew the face of the earth.

CONCLUSION: GROWING PHASE-WISE

The four phases of consciousness we have just described must be understood before we can go more deeply into the question of valuing, for these world views open up or

limit the values we can choose and the manner in which we define them. At every phase of development, the need for meaning is central, but at each phase it is tied to different concrete needs. For our purposes, this is of great importance, since nothing can qualify as a value that does not contribute to one's meaning system.

Meaning and consciousness then are interrelated. Individuals find meaning as they develop values that allow them to feel at home in the world. The values they choose and the manner in which they define them are rooted in their phase of consciousness. As women and men move through the phases of consciousness and seek to find meaning, their struggles involve two basic operations: (1) exploration and (2) domestication.

Exploration and Domestication

One of the basic tasks for anyone trying to promote human growth is to find ways of fostering the human ability, first to explore and then to domesticate new situations successfully so that they feel at home in the newly encountered world. In the birth experience itself, the child moves from the comfortable environment of the womb into an external environment which immediately places new demands upon it. Its needs are no longer met automatically. As the parent touches, cuddles and cares for the infant, it begins to explore and domesticate the environment, to feel comfortable in it.

If the process of domestication is not achieved, growth is impossible. That is why the environment in the home and classroom is so important for the young child. It must be one that fosters curiosity, gives the freedom to explore, and yet does not overwhelm the child with so many alternatives that she or he is unable to control and domesticate what is found.

Human life cannot be meaningful if it is not at the same time purposeful and directed toward goals. The absence of purpose in the adult, especially long-range purpose, slowly renders the person rudderless and without meaningful criteria to guide the making of choices. It is purposeful behavior that gives human life order. Without it, life would be just a series of episodes not integrated into any meaningful pattern.

2

Value Development

THE NATURE OF VALUES

Values are the driving forces which motivate human beings and provide criteria for shaping our lives and choosing action or inaction. Values are the consciously or unconsciously held priorities that reflect the world view of an individual or an institution. They are expressed in everything human beings do--in language, behavior, in the things we make and the institutions we create.

Furthermore, these values appear to be stable and evident across all social strata, languages and cultures (Hall, Harari, Ledig, Tundrow, 1986). The concept underlying the value theory is based on an ancient idea that has only recently been confirmed by modern research: that is, each thought, feeling and action is preceded by an internal image. That image is transformed into action through language. Value words act as bridges between the inner world of thoughts, feelings, sensations and intuitions and the outer world of concrete reality. This phenomena, which we have called "The Genesis Effect," is illustrated below in diagram 2:1. In the first chapter of *Genesis* we read that God's spoken word brought forth the created order including human beings. God began with an image of creation and then through Word transformed the images into reality ("God said, 'Let there be light, and there was light' "Gen. 1:14). Value names, linked to internal images, are carried as energy in the language which young persons internalize from parents, teachers, media personalities, literature and other sources in our social and cultural environment.

Based on research findings, 125 value words have been identified in our written and spoken language that consistently appear throughout the life span of individuals and organizations. These value names, which we have conceptually defined (see appendix), are placed in sets relevant to each Phase of Consciousness. In diagram 2:2 we have illustrated the configuration with a selection of values chosen from the list of the 125.

Diagram 2:1

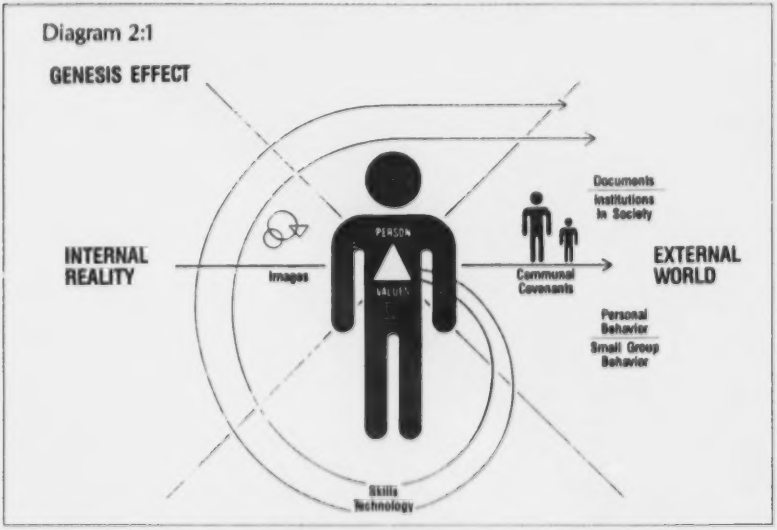


Diagram 2:2 VALUES IN PHASES AND STAGES

PHASE I

A GOALS
Self Interest/Control
Self Preservation
Wonder/Awe/Fate

B GOALS
Security
Physical Delight

A MEANS
Food/Warmth/Shelter
Function/Physical
Safety/Survival

B MEANS
Affection/Physical
Economics/Profit
Property/Control
Sensory Pleasure/Sex
Territory/Security
Wonder/Curiosity/Nature

PHASE II

A GOALS
Family/Belonging
Fantasy/Play
Self Worth

B GOALS
S-Competence/Confidence
Play/Recreation
Work/Labor
Worship/Faith/Creed

A MEANS
Being Liked
Care/Nurture
Control/Order/Discipline
Courtesy/Hospitality
Dexterity/Coordination
Endurance/Patience
Friendship/Belonging
Social Affirmation

B MEANS
Achievement/Success
Administration/Control
Economics/Success
Education/Certification
Hierarchy/Propriety
Law/Rule
Loyalty/Fidelity
Patriotism

PHASE IV

B GOALS
Ecority/Aesthetics
Transcendence/Equality

A GOALS
Intimacy and Solitude
Truth/Wisdom/Insight

B MEANS
Convivial Technology
Human Rights/World
Justice/Distribution
Macroeconomics/World
Minessence

A MEANS
Community/Personalist
Detachment/Transcend
Interdependence
Prophet/Vision
Synergy
Word

PHASE III

B GOALS
Art/Beauty/Pure Value
Construction/New Order
Human Dignity
Justice/Social Order
Being Self

A GOALS
Equality/Liberation
Integration/Wholeness
Life/Self Actualization
Service/Vocation

B MEANS
Accountability/Ethics
Community/Supportive
Growth/Expansion
Intimacy
Leisure/Freesence
Limitation/Celebration
Mission/Objectives
Simplicity/Play

A MEANS
Equity/Rights
Generosity/Service
Health/Healing/Harmony
Independence
Law/Guide
Limitation/Acceptance
Search/Meaning/Hope
Sharing/Listening/Trust
Personal Authority

STAGES OF VALUE DEVELOPMENT

The research shows that the values which relate to each phase can be categorized in two stages within each of the phases (A and B in diagram 2:2). Stage A in each of the phases relates to the personal dimension, that is to say, how the "Self" views its basic needs as it reacts to what it sees in the environment. Stage B in each phase speaks to how the self acts on the environment as it seeks to satisfy those basic needs. In stage B, there is an inner creative response to cope, mold and recreate the world so that it becomes a more satisfying place in which to live.

In diagram 2:3, we can see phases I through IV in the left hand column and in the center column the world view characteristic of each phase. Finally, in the right hand column we see values from stages A and B in each phase. There is a tension between the values in A and B within each phase. In Phase I, for example, the value of self-preservation in stage A calls us to protect our bodies from physical harm within a world that is threatening and hostile. The same world view compels us, in our search for security (stage B), to reach outside ourselves to build shelter for our personal security as well as for our families, our institutions and organizations. To take that step involves a risk that may, in the short run, be perceived as dangerous to the self. While some values as listed in each stage (see diagram 2:1) can be interpreted as being related both to the self and also to the world "outside," we suggest that a tension exists between stages A and B that

must be successfully resolved. When contemplating one's own value configuration, it is helpful to view the stages from this perspective.

Goals and Means Values

In diagram 2:2, we can see an additional pattern of Goal and Mean Values within each of the eight Stages. The Goal Values are listed at the top of each stage and represent the long term aspirations of a person at any given stage. The Mean Values define the methods by which the goals can be accomplished. For example, the Goal of Security in Stage B in Phase I requires that a person pursue economic gain (the value of Economics/Profit in the list of Means Values in that stage), as well as be concerned with Property and Territory. We should also note that skills are needed by individuals as they act on the Means Values required to reach the long term goal of Security. Be aware, also, that the goals at each previous phase and stage are continually present in some form as an agenda in the lives of all of us. The world view or phase that we are currently in permits us to focus especially on goals appropriate to that phase, but we never abandon the goals of the phases through which we have already travelled.

The Goals Values are connected and build upon one another. For example, Security is a goal value in Phase IB, which leads to the ability to experience Family/Belonging in Phase IIA, to Work/Confidence in Phase IIB, Equality in Phase III and a Dignity/Justice in Phase IIIB. We must realize that all the values are inherent in us from birth. They are our potential futures, which will be worked out differently for each of us.

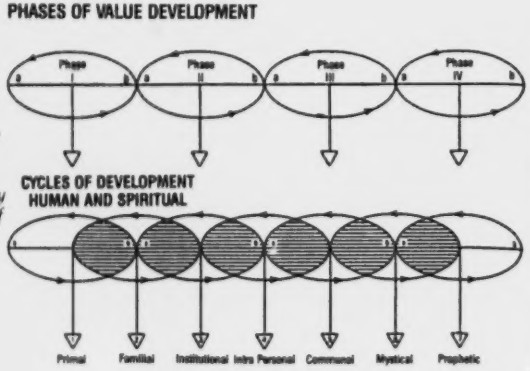
Diagram 2:3

PHASE	WORLD VIEW	EXAMPLES OF BEHAVIOR	VALUES
I	World as Alien Mystery	Buys handgun Installs alarm system	Self-Preservation Security
II	World as a Problem of Belonging	Tries to make good impression Earns good grades	Self-Worth Self-Competence
III	World as an Inventive Project	Begins new business Organizes campaign for affordable housing for poor people	Independence New Order
IV	World as a Mystery to be Cared For	Workd for UN agency Joins medical team Working in third world country to bring service to remote areas	Interdependence Rights/ World Order

Diagram 2:4

CYCLES OF HUMAN AND OF SPIRITUAL DEVELOPMENT

The diagram shows how the Four Phases represent separate World Views, but that they are all connected by in-between cycles made up of the "b" and "a" stages of each Phase, giving rise to Seven distinct Cycles of Development.



THE LANDS IN BETWEEN: CYCLES OF DEVELOPMENT

Phases I and II designate the earliest stages of a person's development. They are alike, in that, for this period of time the person sees authority as being external to the self, and we there see values such as Law/Rule, Achievement/Success and Patriotism. See diagram 1:1.

At Phases III and IV there is a change in consciousness whereby the person takes authority into the self. One develops a sense of one's own internal power and ability to choose in a competent manner. Authority is now internal. Therefore, we see values such as Persona! Authority, Equality/Liberation and Construction/New Order. Consequently, when a person begins to move from Phase II to Phase III her or his whole world view changes rapidly. When a person is moving from one phase to another, and particularly from Phase II to Phase III, there is a tremendous reorganization needed by each person as she or he progresses from one stage to another, and especially between the Stage B of one phase and Stage A of the next phase. For example in Phase I, when we have integrated the need for Self-preservation and Security within the family setting, it becomes necessary to adjust to the larger world of friends and school. This is the period when the value of Security at Phase IB gives way to values like Social Affirmation at Phase IIA. This is the point in life when Self-Worth is so essential to our ability to take advantage of educational opportunities.

Grouping the Stages of development is referred to as Cycles. The advantage of grouping the Stages into Cycles is in seeing the places within and between the Phases where we experience the stress of transition so important to expanding our consciousness. The relationship between Cycles and the Phases and Stages is illustrated in Fig. 2:4. As you will see, there are seven Cycles.

The Primal Cycle (stages IA/IB).

This is the first Cycle of growth. If you were to view the world from this perspective you would experience it as an alien and mysterious place, and yet would also be filled with surprise and wonder. Since this Cycle is congruent with Phase I, your values which drive your behavior are those of Physical Survival, Security and Sensory Pleasure.

Within this Cycle, as we have noted above, there is the need to fully integrate Stage A values with those in Stage B. The Stage A values call one to focus in on the self, while the Stage B values require an extension into the outer physical and/or social environment. Thus, within the Primal Cycle, there is the need to reach out for that which will give you Physical Delight and which will provide for your Security.

The Familial Cycle (Stages IB/IIA).

In this Cycle, the world is your home and it is important to have family and friends who shelter you from an unfriendly or uncaring society. Hospitality and a respect for authority are important. You are comfortable with following the rules and are unhappy when others do not.

At this point, the young person has mastered the basic skills of relating to parents so that she or he is assured of a secure environment, but the person is now aware of the family as a social unit in which she or he must belong. Other people begin to matter not just as mysterious beings who afford warmth and safety, but as others who are important as approval givers. One's self-worth is now significant and parents and friends begin to be needed as affirmers of one's intrinsic worth.

The Institutional Cycle (Stages IIA/IIB).

In this Cycle, which is congruent with Phase II, you are fully engaged in meeting the demands of society as you encounter them in your school, work place and community. Your chief concern is to be successful and to please those who control your future on the one hand and to take enough time to please your family on the other. The values of Competence and Self Worth are very important at this time.

Within this Cycle, there is a tension between the values associated with belonging to a family and the need to become part of larger institutions. The skills and values that served well in the Familial Cycle now need to be augmented to deal with life in schools and later in the working world. Simply being affirmed as part of a nurturing group is no longer enough. One must now develop competence in one's school work or occupation. Conflicts now arise as the person recognizes various sets of others, each of which demands loyalty. The young person becomes concerned with peer pressure, with fitting into a social group as well as with keeping the ties to her or his family. In the older person, the strains between obligations at work and those at home take their toll. There is a predisposition to follow rules and to base decisions on what the law and those in authority say is right.

The Intrapersonal Cycle (Stages IIB/IIIA).

In this Cycle you are moving from the world seen as a series of problems to be overcome, to a world whose values seem relative and therefore challenge you to find your own meaning and place in life. You are beginning to assert your own autonomy within an institutional setting. Values of Self-Actualization, Wholeness and Independence

need to be integrated with the need to feel competent and to fulfill your responsibilities.

The world begins to be experienced as less certain than before, and new questions arise regarding previously held beliefs and attitudes. A search for new personal meaning and values may be embarked upon and the teachings of formerly respected institutions taken less seriously. Professional success and competitive gains may become less important as one begins to try to discover unique skills and abilities. Issues around social justice may take on new interest and lead to an increased sense of personal mission.

The Communal/Collaborative Cycle (Stages IIIA/IIIB).

At this Cycle you view the world as a project in which you want to participate and to which you have something unique to offer. You are driven by the need to discover new ways to integrate your particular gifts with what you consider to be the needs of society. You find that you have become intensely aware of the importance of making institutions more human. Rules and lawful guidelines are important to you, but you will modify them if you disagree with them. Cooperation now carries a greater relevance to your chosen area of service than does Competition.

In this Cycle, which represents Phase III consciousness, the tension in the individual arises from the challenge to translate the commitment to service and to social and institutional change into actual results. Growth in this Cycle depends not only on the person's willingness to take risks, but also on the development of advanced skills in enlisting others to respond to what the individual perceives as necessary to institutional progress. In terms of the values in the A and B Stages of this Phase of Consciousness, we see internally held values such as Equality/Liberation and Service/Vocation in Stage A needing further development into the Stage B values of Construction/New Order and Justice/Social Order. These latter values relate to institutional and society change and not merely to the internal state of consciousness of the A Stage.

The Mystical (or Integrative) Cycle Stages (IIIB/IVA).

In this Cycle, another major expansion in your world view occurs. You now move from a concern for institutional development to the wider conception of the wonderful interdependence of all of the physical world and of the humans that inhabit it. When individuals are able to acquire the skills, maturity, life experience and integrated personal development which characterize the potential of this Cycle, they begin to experience the world as a revered gift with which they must creatively interact and for which they must be responsible. Of critical importance to life at this time is the struggle for a suitable balance between the time one devotes to service in the improvement of institutions (a value in Stage IIIB) and the occasions that one must set aside for Intimacy, Solitude and the detachment necessary to seek Wisdom and Insight (Phase IVA values).

The Prophetic Cycle (Stages IVA/IVB).

At this Cycle, the slogan "Think globally, act locally" becomes acutely meaningful. The world is now seen as a mystery to be cared for. All must collaborate for the betterment of the world's peoples. An equitable distribution of the world's goods along with the building of more human world systems becomes of primary concern. But even at this advanced level of consciousness there is the need to move out from the personally satisfying contemplative mode of Stage A and risk interaction with the global environment.

In the religious person there is a tension between the inner world of faith and the outer world which demands creative works. Paulo Freire calls us not only to conceptually grasp to intuitively perceive, but also to courageously act. At this level, the individual is aware of the fields of consciousness in all the Cycles and is struggling to master the set of skills necessary to realize the full potential of this Cycle.

Thus far in the chapter, we have described the nature of values, and the powerful role they play in our lives. We have described how the values can be patterned into Phases, Stages and Cycles which together provide a framework for the analysis of our own lives. The value patterns also call us, however, to a journey toward personal and institutional maturity. It is our belief that human beings are born with a capacity to reach the more advanced Phases and Cycles of personal consciousness and maturity. We need, however, to be aware of our own valuing processes and to build skills needed not only in our own personal growth, but also those required to build healthy environments which will help others move along the path to full humanness.

BEHAVIOR: A KEY TO THE DISCOVERY OF ONE'S WORLD VIEW

Values such as work, money or love come out of a Phase of Consciousness but are expressed through specific behaviors. Let us see how this works in a specific example.

Sally Forth is a young executive in a mid-sized company in Chicago. We see her as she arrives home after an office party which has just ended. Her primary interest at this time is to be accepted as a successful, competent individual. She is concerned about the image she conveys to people, the clothes she wears, the conversational skills she demonstrates. She wonders if she has upset anyone at the party. She decides after reflection that she probably carried it off pretty well. We can guess that Sally is operating at Phase II. Her focus is on what others think of her and whether or not she "belongs." She achieves a sense of meaning to her life if others see her as a prestigious individual.

We next see Sally working busily at her computer. It is past ten in the evening. She has a telephone supported by her shoulder while at the same time she is studying spreadsheets on the computer. We have enough information about Sally's behavior to make inferences about her value priorities, but behavior choices are not values in themselves, they are, rather, "value indicators." The indicators are the primary materials for value development diagnosis.

Sally's late night energies reveal the following values:

1. Work/Labor
2. Economics/Success
3. Achievement/Success

She could probably rank them in different order. The world view or phase does not determine the rank order, but it does limit the values she can perceive as meaningful. In order to confirm Sally's value configuration, we need to make sure that she has defined the above values in about the same way as we have defined them (see appendix for value definitions). What makes this process of value discovery complex is that Sally, depending on her phase of consciousness, might define "work" in a different way. At Phase I, Sally might be working merely to get enough bread on the table and thus working would

merely be an indicator linked to the underlying value of Self-Preservation. At Phase III, Sally may regard work as a service opportunity she has chosen as the best way for her to contribute to society. Work would then be linked to the underlying value of Service/Vocation.

Let us take another example of how value indicators must be analyzed in order to discover the underlying values. When asked why she worked, Sally might have replied, " To earn money...doesn't everybody?" The word "money," however, is not itself a basic value within our model. Sally obviously is not likely to value dollar bills or coins for their own sake unless she is a collector of some kind and interested in their aesthetic value. If you asked her, "Why do you value money?" she might reply, "I need protection from disasters I can't foresee," or, "I want to save for the house my fiance' and I plan to buy," or "I really want that new car." By the use of value clarification methods, Sally would be encouraged to identify values from the list of 125 values which would then give a clearer picture of Sally's phase of consciousness.

Once the values have been derived from the experience as illustrated in Sally's case, we then suggest that the person choose three or four values and rank them in order of priority, as they most closely represent day to day behavior. The reason for this procedure is that behavior, the stance of the self to the environment, is always a matter of values ranked in a particular order. It is never a matter of a single value in isolation. Sally might, for example, with respect to the indicator, money, have chosen the following ranking:

1. Prestige
2. Achievement/Success
3. Property/Ownership
4. Leisure

One can see that this ranking will lead to a certain kind of behavior. The person who places Prestige or Achievement/Success first is going to behave quite differently from a person who puts Leisure or Property/Ownership first. Again, it is important that Sally or others that might be involved in this clarification process define the values in the same way.

Often people will find that their definitions of the 125 values are different from our standardized ones. They are then asked to choose a more appropriate value to express what they mean. For example, some who may have chosen Prestige, might decide that they really meant Self-Competence. Some may confuse Security with Belonging or Self-Worth with Life/Self-Actualization or Being Self. An important point to remember is that when values are defined subjectively, based on one's own personal experience rather than using the standard definitions, the value changes its definition at each phase of consciousness. This might be true for any of the 125 values! Education for a small child at Phase I is simply going to school because a parent desires that behavior. One goes simply out of love or fear of punishment. At Phase II, Education is something one does at school in order to earn good grades to get a diploma. At Phase III, Education is an experience enjoyed for its own sake and at Phase IV and may simply mean intuitive insight. While Education in all four phases shares the common meaning of gaining new knowledge, the meaning for individuals will shift depending on the world view of each.

The process of moving from specific behavior to discerning the phase or stage of consciousness then involves the following steps:

1. Examining a particular set of behaviors.
2. Drawing out the underlying values from the value indicators.
3. Choosing several of those values and ranking them so as to describe the behavior in terms of the values.
4. Taking each of those values, defining them in terms of personal experience and then lining up that definition with the standardized definition from the list of 125 values.
5. Looking over these new definitions and, in light of the revised understanding, choosing new values, if necessary, and reordering the values.

WHAT MAKES PEOPLE GROW?

We have been looking at ways to assess the particular phase of consciousness in which individuals are located. We will now examine the growth process which is possible both for people and for institutions. Each value priority can be related to skills that enable us to develop it in our lives.

The values of Care/Nurture, for example, cannot be acted on unless one has the skills of sensitivity to another's needs, the ability to hold and cuddle someone and so on. In other words, all values are receptacles of skills. (Note: more will be said about skills in Chapter 3.) Keeping this in mind, we can now look at what makes people grow. There are three minimal conditions for healthy growth:

1. A person needs minimal values and the skills to actualize those values at each phase of development.
2. A person needs to know themselves minimally at each stage of development, that is, they need to know what skills and value they do not have and need in order to grow.
3. A person must have the experience of being in an environment, family, school and work that positively reinforces the person at least one Stage of development beyond where they are.

The growth process is fostered by reinforcing the environment at the phase of the individual's present experiences and also at the next phase to which she or he aspires. Environmental reinforcement enables the person to experience these conditions that permit the internalizing of the primary values proper to each growth stage.

MOVING THROUGH THE PHASES

Phase I

In simple terms, newborn children, in order to grow, and must first experience an environment that allows them to preserve their physical existence without threat. Once such children have received the love and kindness and care from the parents, or other primary caretaker, that makes them feel that they are being physically protected, then Self-Preservation and Security will no longer be a predominant need for them, even though

security will always be a primary value in their lives. Even in a crisis situation Self-Preservation will not require constant attention and worry if they have experienced early in their life an environment which allowed them to internalize a sufficient "basic trust." The internalization of "basic trust" neutralizes anxiety about self-preservation. As Erik Erikson writes in *Identity and the Life Cycle:*

> "As the first component of a healthy personality, I nominate a sense of basic trust, which I think is an attitude toward one's self and the world derived from the experiences of the first year of life."

Erikson's basic trust relates to the primary values at the first stages and includes Wonder/Awe as well as Self-Preservation. By Wonder/Awe we mean the feeling of pleasure that children gain through the senses, through imagination and curiosity about the world around them. It includes the feeling of comfort and security gained from being cuddled and the feeling of awe and delight in a beautiful object, flower or animal seen for the first time.

The basic environmental condition for the reinforcing of values at this level is the experience of love from others and the experience of an external environment that is not frightening, but rather can be relied on to meet one's needs. It is important that the environment be reasonably responsive to the child's demands. By environment here we mean the home, the classroom and later the workplace.

Children whose cries rarely meet with a response are apt to experience the environment with distrust. Children who are spoken and sung to, played with, held by several different people, tend to develop better and more quickly than those deprived of interaction. It is difficult to image how a small child brought up in Vietnam in the 1960's could ever grow beyond a certain level of development, having experienced so much fear and disruption at such an early period in life. Anxiety about self-preservation would probably be constant because the child has had no experience of reality as trustworthy.

Phase II

What gives young people meaning at Phase II is belonging to the social world. They turn to their peers, to their friends and begin to socialize. Their consciousness has changed, thus they require new skills and begin the process of internalizing new values. In order to go through the second phase, they must eventually internalize the values of Self-Worth and Self Competence.

Self-Worth is the internalization of the conviction that one is of value to others as well as to oneself. It is the feeling that one is intrinsically good. Within religious experience--particularly in the Christian and Jewish traditions--it is the affirmation that God sees human beings as good and that creation itself is good. We may act badly at times, but still we are intrinsically good. To understand this and to adhere to this belief is to have internalized a sense of Self-Worth.

Self-Competence is an extension of Self-Worth and means that one knows oneself to be competent as an individual and possessed of sufficient instrumental and other skills to be of use to others and to oneself within society. It is a sense of adequacy. It is the opposite of the feeling of inadequacy and powerlessness. It is one's awareness that one can begin and finish a job well.

The two values that we have just defined are critical to modern education, especially in primary education. A major purpose of education as we know it is twofold. We must instill in young people a sense of their own value, while at the same time preparing them to be competent to go out and earn a living and make a contribution to the world and society. The school environment necessary for these values to be internalized is an environment that affirms the individual so that she or he grows up with a sense of self-esteem, rather than with a feeling of inadequacy or inferiority.

It is the job of education through all the grade levels to make these values a conscious reality for the child. The job of the teacher is to make the child aware of these values as soon as possible so that each one can internalize them and can also be urged to create environments which help other people to realize these values. A child who has a sense of Self-Worth or Self-esteem must be taught how to behave so as to affirm the Self-Worth of others. That is to say every value has two dimensions to it: the experience of the value from others, and, the ability to affirm that value in others.

Phase III

At the end of this period a radical change takes place as a person has the opportunity to move from Phase II to Phase III. The reinforcing environment that allows a person to internalize values at this level must be one that encourages Independence and Responsibility.

The values in Phases I and II are what Abraham Maslow called D-Cognition values ("D" for "deficiency"). Psychologists generally consider these values as absolutely necessary for physical and mental health. Almost all social work and counseling practice is directed toward the building of these D-Cognition values in individuals in order that they may function happily and productively in society. The values in Phase III and IV are called growth values or what Maslow termed B-Cognition ("B" for "being") values. An important starting point in the growth area is the value of independence.

Independence, according to the *Oxford Unabridged Dictionary*, is: the condition or quality of being independent; the fact of not depending on another (with various shades of meaning); exemption from external control or support; freedom from subjection or from the influence of others; individual liberty of thought or action.

Being Self is the quality of being oneself while actualizing being in others. It is the experience of having been sufficiently independent to move to the point where one can create more and more experiences in the world that reinforce environments that allow others to become themselves also. Being self is different from independence in that it has the added quality of making one's presence felt in society.

The reinforcing environment for this kind of development comes primarily from one's peers, who as fellow journeyers, share the same wish to be self-actualized. We are simply stating that at this stage, unlike the first two stages, dependence on the external environment has become a secondary rather than an essential condition for growth. It is necessary, therefore, that a person be in an external environment that permits the individual to be independent in the first place.

Such an environment is one that is reinforced by persons who have actualized the value of Being Self. In other words, the environment is one of freedom which permits a person to make mistakes and to grow in responsibility. The individual learns from those mistakes as much as from doing things correctly all the time--something that would upset a person emphasizing Self-Competence.

Phase IV

An important value in Phase IV, looking at diagram 2:3, is Interdependence. Interdependence is seeing and acting on the awareness that personal and inter-institutional cooperation are always preferable to individual decision-making.

Synergy is a particularly important form of Interdependence. By Synergy we mean the cooperative action of discrete agents, such that the total effect is greater than the sum of their effects taken separately. In Synergy, the whole cannot be predicted from the parts; rather, many interdependent entities come together to form a new and transcendent whole. Thus, four people come together with four different ideas; as they work, they produce a new idea that was originally unknown to any of them. In short, in Synergy, the whole is greater than the sum of its parts.

The environment that reinforces the development of these values is a highly developed state of reality in which individuals operate together interdependently. There is a community with a lifestyle that allows them to act in a harmonious manner with the total environment, reinforcing it and one another.

As individuals, we might have difficulty in understanding this phase of consciousness for it envisages a high order of things. Still, these values become need values for the individuals operating at Phase III and moving toward Phase IV.

CONCLUSION

In this chapter we have dealt with value development and have shown how values develop through eight different Stages in the four Phases. Just as important, we have related these eight Stages to a specific educational method, an approach to clarifying and developing values. The values introduce us to the subject matter and begin to provide us with a methodan anthropological method, a way of observing behavior--but this method is only a beginning. In the next chapter we will look more deeply into the way skills relate to value development.

3

Values and Skills

VALUES AND SKILLS

In the last two chapters we have talked about values, about how they arise out of an individual's world view and how they shape the individual's behavior. We noted that values are developmental, that as persons mature, their world view or phase of consciousness changes, expanding to a wider circle of relationships and deepening as persons actualize their potentialities more fully.

A major key to the process of value development is the acquisition of the requisite skills. Behind every value is an inventory of skills. A value can only be expressed in behavior to the extent that the person has developed the skills that the value requires. Thus, if the value "sharing, listening, trust" is to be expressed in one's behavior, then the person must have as a minimum the following skills: the ability to identify one's own feelings accurately, the ability to express one's feelings openly and appropriately, the ability to identify another's feelings and thoughts accurately.

ACQUIRING SKILLS/ DEVELOPING VALUES

Skills are acquired by repeated acts under the supervision of a competent coach. This process is especially clear in the case of such sensory motor skills as driving a car, playing tennis, typing, riding a bicycle. Generally, when we attempt to acquire a new skill, we go through the following stages:

1. The unconscious incompetent: We don't know and we are unaware of our ignorance. Thus, we may admire a fast game of tennis, but be unaware of the different strokes and strategies involved in winning.
2. The conscious incompetent. We become aware of what is to be learned. We begin to see the skill in all its complexity and refinements.
3. The conscious competent. If we give full attention to the task, we are able to achieve the new behaviorto shift the gears smoothly and noiselessly, to hit the ball squarely in the center of the racket. However, in a stressful situation, we will probably revert to our old behavior.
4. The unconscious competent. The skill is fully internalized--we shift gears without thinking, we employ forehand and backhand with equal ease.

A similar process is involved in internalizing a value. The phase of consciousness limits the values an individual can perceive. Thus, a person at Phase I literally cannot see Phase III values, they are beyond her/his horizon. However, if a Phase II value presents itself in a concrete example, new aspirations may stir in the individual, who then becomes a conscious incompetent. Take the value of orderliness, for example. Under supervision, the adolescent may put her/his belongings in order. However, under pressure--when rushing to an exciting event--the individual will throw order to the winds. When the value is fully internalized (as it often is in medical or military personnel), strict order will be maintained, even in highly stressful situations. In short, the value will have become second nature.

In the process of internalization, values and skills are intimately related. We begin to internalize the value by practicing the related skills. As I master my tools, I begin to take

pride in my craftsmanship. As my skills increase, I perceive new possibilities and my appreciation of good design and workmanship grows accordingly. The development of the skill leads to the internalization of the value. For the individual seeking personal growth, for the parent or teacher seeking to foster growth in another, it is crucial to understand this relation between skills and value development.

Foundation, Focus and Future Values

Another way to look at this process of development is in terms of Foundation, Focus and Future Values. When we recall the discussion of value development in chapter 2, it is evident that some of our values are more indicative of where we would like to be than where we actually are. These are our aspirations or Future Values. Other priorities are ones we are aware of, but for the most part they are taken care of, fully internalized. These are our Foundation Values. In between our aspirations and our foundations are the values we are struggling to internalize. We call these Focus Values since they are the focus of our choices in day to day living. Empathy, for example, is a value we may be trying to implement but for which we need more skills. Focus values are those which we can actualize when we are not under pressure. However, in a new situation or under stress, we find that these values are not internalized sufficiently to be able to act on them without a great deal of conscious effort. As a person develops the skills related to the focus values, these priorities tend to become internalized as foundation values and the person will grow toward her/his aspirations or future values. In this chapter we will examine in detail the four skill areas and their role in value development. We begin with a story.

A Story

(by Brian Hall and Janet Kalven)

Many years ago, there lived two cave dwellers, Wugga and Chug. They spent their days wandering through forest and meadow, gathering roots and berries, climbing trees to take the eggs from birds' nests, eating them when they were hungry and sleeping under the stars.

One day, while they were out foraging, a terrible storm came up; lightening flashed, thunder roared, and cold rain pelted down. They saw a cave high up on the mountainside and ran for cover. When the storm had passed, Chug noticed that a tall tree, which had been bent over by the storm was smoldering. Chug and Wugga drew near; it was warm by the tree and felt good after the chilling rain. Chug picked up a stick and cautiously began to poke at the fire. In a few moments, his stick burst into flames. He carried it back to the cave, and he and Wugga soon learned how to keep a fire going with dry sticks and leaves.

Some months later little Sug was born. Wugga nursed him and made a nest of soft grass for him to sleep on. She dared not leave him alone in the cave when she went out food-gathering, but it was hard to work and carry the baby too. If only I could carry more than one handful at a time, she thought. A picture of a bird's nest flashed through her mind. Gathering some vines, supple twigs and long grasses, she began to plait and

twist them together. Soon, she had a rough basket in which to carry a quantity of roots and nuts. Some of the smaller nuts slipped through the cracks, so she began to coat the inside of the basket with mud and leaves.

One day, a basket fell into the fire. Before Wugga could rescue it, the vines and grasses burned away, leaving a rough earthenware pot. Wugga was excited. She gathered more clay, shaped several pots and hardened them in the fire. Now she had a way to carry water.

Still the spring with the clear fresh water was far away from the cave. It would be nice to be close to the spring. As she thought about this, Wugga began to imagine a kind of giant basket upside down in the little clearing next to the spring. She told Chug about her idea. At first, Chug pooh-poohed the idea: it was impossible to build such a basket; besides, they were safe in the cave, even if it was small and damp. But Wugga held on to her dream.

Another child was born and Chug brought home two wolf puppies whose mother he had killed in the hunt. "The cave really is too crowded, " Wugga complained to Chug. She began to discuss her idea again. "Imagine," she said "Building our own cave with sticks. That way we can have a home wherever we go, so long as there are sticks!"

Finally, Chug was persuaded, and the couple began work beside the spring, cutting slender saplings with their stone scrapers, setting them in holes in the ground, weaving them together with vines, and plastering the whole beehive shape with clay, until they had a snug shelter. Finally they were finished. "Let us call this a House" said Chug gleefully.

One evening, several months later, as they were sitting around the fire, in front of their wonderful house, a little band of people appeared. They advanced toward the hut, brandishing their clubs and demanding that Chug and Wugga vacate their house.

Chug meekly told them that, if they insisted, they could have the house, but explained that if he showed them how to build a house, each family could have their own. Not only that, but he went on to explain how other persons and families in the tribe would be very thankful and see them as heroes. Well, to make a long story a lot shorter Chug and Wugga offered to help them build their own houses, adding that a well-placed and fortified wall would discourage unwelcome visitors with ignoble intentions.

Together, they founded the first city and called it Chuwuggatown; Chug was recognized as headman and he and Wugga played a major role in the community councils. They distributed the work loads according to individual inclinations and community needs. Wugga showed the women how to make baskets and pots, how to grow grains and vegetables, how to tan the hides of animals for clothing. Chug led the hunters and became an expert at hardening spears in the fire; some men in the community took on the care of the flocks.

Eventually, because of a considerable population expansion, the need arose for more elaborate tools and more complex human social institutions. A group of lawmakers was selected and a judicial system established. The religious celebrations became the province of a special group, as did the telling of the history of Chuwuggatown.

Skills, Values and Development

This story condenses millennia of human evolution into a brief tale. Chug and Wugga had come a long way from hunter-gatherers to cave dwellers to builders of cities. In the

course of this development, they learned collaboration with other peoples and acquired many new skills, skills upon which all human development depends.

Reflecting a little more deeply, we might say that their success was due to the skills they developed. When we probe further, we see that some of the things they chose to do were decided upon before they had the necessary skills. When they agreed to start building a house, the house was only an image in their minds. They had never actually seen one and certainly had never built one before. In fact, they did not even know all the skills they would need. Their skills were developed through trial and error as they worked--what moved them to go ahead was the values they shared.

We might conjecture that in the relationship between Chug and Wugga were the values of Sharing/Listening/Trust and Empathy that allowed them to listen to each other. These, plus the values of Creativity/Ideation and Cooperation and Workmanship/Art/Craft allowed them to build the house. In other words it was the values that they had in common that allowed them to dream about building a house, a community and later a city. It was the skills that are needed to actualize each of the values that enabled them to actually do those things.

We have said that behind every value there is an inventory of skills. Let us look at the values just mentioned to illustrate:

Sharing/Listening/Trust. When we look up this value in the Appendix, we find the following definition: The capacity to actively and accurately hear another's thoughts and feelings and to express one's own thoughts and feelings in a climate of mutual confidence in each other's integrity.

Necessary Skills: To do this, one needs the interpersonal skills of active listening, expressing one's own feelings objectively, hearing the thoughts and feelings of another accurately, interpreting another's non-verbal behavior accurately and doing all of the above without feeling threatened.

Empathy. This is defined as reflecting and experiencing another's feelings and state of being through a quality of presence that enables them to see themselves with more clarity, without any words necessarily having been spoken.

Necessary Skills: Empathy requires both imaginal and interpersonal skills, such as imagining how another sees the world and being able to objectively report that to them, entering into the feelings of the other, being able to express that to them objectively, being present to another so attentively that they are enabled to clarify their feelings.

Creativity/Ideation. This is defined as the capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.

Necessary Skills: This is an imaginal skill and would include such things as combining images and emotions to generate new alternatives and expressing these outwardly in language, movement, drawing or making.

Cooperation. The full name of this value is Cooperation/Complementarity. It is defined as: the capacity to enable persons in a corporation or other institution to work

cooperatively with one another in such fashion that the unique skills and qualities of one individual supplement, support and enhance the skills and qualities of the others in the group.

Necessary Skills: This is a systems skill and involves getting different groups to talk to each other and to have the ability to clarify and communicate one group's skills to another in mutually supporting ways.

Workmanship/Art/Craft. This is defined as: the manual dexterity that produces artifacts and modifies or beautifies the person-made environment.

Necessary Skills: This is an instrumental skill. It involves the ability to use materials--wood, stone, clay, paint--and tools--axe, hammer, calculator--to make useful and beautiful things.

THE FOUR SKILL AREAS

We can classify the myriad skills which human beings exercise under four main headings:

1. Instrumental skills
2. Interpersonal skills
3. Imaginal skills
4. Systems skills

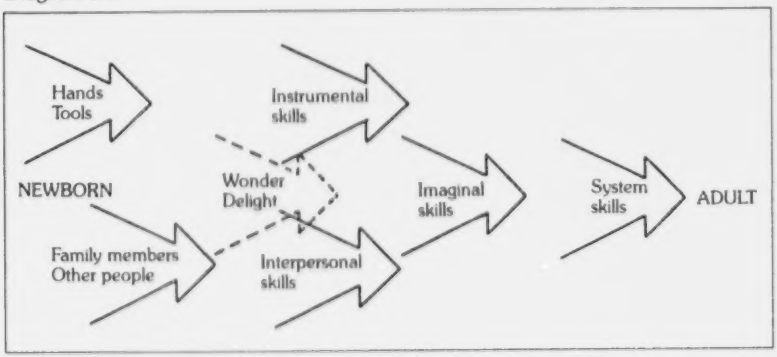
As we explore each of these areas in some detail, it will become apparent that there is some overlap from one area to another. The lines of division are not all that clear-cut, but there is something distinctive about each skill area that makes this fourfold arrangement useful.

A look at child development will show us how closely the different skill areas are related. At birth, the human infant has the potential to develop all the skill areas. In the first year of life, the rudiments of the first three skill areas are already being laid down. Thus, the newborn begins immediately to develop instrumental skills, e.g., the skills of grasping and holding onto an object, of turning over and sitting up, crawling, walking, and talking. At almost the same time, for babies are born into a network of human relationships, the infant begins to respond to other people. The parents cuddle their offspring, speak or sing to the child, and soon are rewarded with a smile or a laugh. Long before they are a year old, most babies show signs of considerable interpersonal awareness and are quite skillful in making their needs known and getting them met. Imaginal skills are present in germ in the childhood experiences of self-delight and wonder, hence they are indicated by dotted lines in figure 3:1. They begin to develop as the child starts to draw, to build, to play "let's pretend," but can only come to full development in Phase III when the autonomous individual values her or his creativity and expresses it freely. Systems skills are the last to develop, for they require all the other skills together with the ability to handle high levels of abstract analysis, to synthesize complex data from diverse sources, and to project alternatives into a distant future. Figure 3:1 illustrates this developmental process.

PHASES AND SKILLS

As the individual moves through the phases of consciousness, new skills are required. In Phases I and II, the emphasis is on instrumental skills. The Phase II values related to success--competence, achievement, education, productivity--are achieved as the individual acquires various instrumental skills. Similarly, the Phase II values associated with belonging--being liked, peer-support, duty--become internalized as the individual begins to acquire interpersonal skills. Phase III, with the values of empathy, accountability, mutual responsibility, requires a more sophisticated development of interpersonal skills. Systems skills, in the sense of being able to analyze and improve existing systems and to create new ones, come into play in Phase IIIB and Phase IV. Imaginal skills are involved in the development of all the other skills, since it is impossible to change or develop without some image of the desired future state.

Diagram 3:1



Instrumental Skills

Instrumental skills are task-oriented. They encompass all the abilities that enable one to get a job done: that blend of intellectual and physical competencies that enable one to shape both ideas and the external environment. They include the skills involved in physical dexterity, handicrafts and cognitive accomplishments. A sample inventory includes the ability to:

- coordinate one's physical self, i.e. in walking, running, dancing, sports.
- use diet, exercise and other means to keep oneself in physical trim.
- read, write and handle numbers.
- speak clearly and effectively.
- think logically.
- make and manage budgets.
- manage one's time efficiently.
- use tools, both ordinary household tools and modern technologies, e.g. hammer, automobile, computer.
- research a topic and summarize the findings clearly and cogently.

Entry Level Skills

Entry level skills are the general skills expected of members of a particular society without which the individual cannot be said to belong fully to the society. Without these basic entry level instrumental skills, the achievement of a sense of self-worth will be severely limited.

These general skills represent the minimum expectations a society builds into its culture. In primitive societies it is expected that every adult male will be able to hunt, fish, dance, sing and make weapons. Puberty rites are a kind of ritual certification that the initiates are qualified skill-wise to function as adult members of the tribe. Certification by a school diploma or by successful completion of an apprenticeship serve much the same function in technological societies, though without the religious overtones of the primitive ritual.

In our society, with its many complex legal, financial and political systems that have an impact on everyone's life, the three R's at a rather sophisticated level are entry level skills. Persons who are functionally illiterate have a hard time surviving.

Professional and Specialized Skills

The sense of belonging and self-worth are also enhanced by the acquisition of more specialized skills. A professor of history belongs to a very select group and can be confident that this peculiar specialty is not typical of the general populace. The same can be said of a plumber, or a dentist or certified public accountant.

Professional skills also empower a person to be more independent than others who must cope with life without these exceptional skills. The competence that professionals attain frequently frees them from the worries and concerns typical of those whose basic aim in life is to meet the expectations of others.

The Use of Tools in Human Development

The skill to use tools can be simple or a highly sophisticated art. As Ivan Illich indicates "I use the term 'tool' broadly enough to include not only simple hardware such as drills, pots, syringes, brooms, building elements or motors and not just large machines like cars or power stations. I also include among tools productive institutions such as factories, which produce tangible commodities such as cars and electric current, and production systems for intangible commodities such as 'education,' 'sick care,' 'conflict resolution' or which "make" decisions. I use the term 'tool' for lack of any other term which would be equally general and simple."

Not everyone is equally qualified to use all the tools described by Illich. Phase IV persons must have the ability to design and use tools that meet the needs for construction of the ideal world as perceived in their vision of the future. This is beyond the reach of a person whose capabilities are strained by using a hammer or screwdriver or reading the newspaper.

For centuries, education has emphasized instrumental skills as the key to what is human. Our growth in cognitive abilities, the application of thought to the making of

tools, and the expansion of various personal skills constitute the history of the development of civilization. An instrumental skills is the manner by which we utilize our tools. At one level an individual has skills in using a hammer. Hands and brain coordinate the maximum use of "the instrument called hammer." The skills then is a coordinating function. At a more sophisticated level the director of a hospital has "skills" in the use of the tool "medicine," coordinating laboratory, doctors, radiology, nurses and office staff and many other elements into a single efficient instrument.

Tool Making as the Basis for Instrumental Skills

Let us look a little more deeply into the processes involved in tool making. Let us take Wugga as an example and see how it works. She is carrying the baby and a handful of roots toward the cave wondering whether Chug has caught anything on the hunt. If not, they will both be hungry and she will have to make a long trip back to the berry patch and nut trees. She thinks of the bird nest she has seen and of the eggs laying in the nest. Suddenly, she has a terrific idea--she will make something like the nest in which she can carry nuts and fruit.

She has never seen a basket. Where did the ideas come from? Briefly, we are suggesting that having assimilated a host of sensory impressions and reflections over a period of time, and being spurred on by a need, she miniaturizes all the data through an intuitive act into the one new ideas--a basket.

All tools, whether they are hammers and saws, houses and office complexes, or social organizations like hospitals, law courts or schools, are objectifications of human ideas projected into the environment in the form of "tool."

Concretely in human social history, complexity is reduced (miniaturized) to ideas in our inner world and shaped into tools in our external world (objectified). We are social animals; we cooperate and exchange these ideas across generations and cultures. In this we are unique again. Two people with a set of mundane ideas can come up with a third and brilliant thought. Social complexity is miniaturized. Ideas are put together with new data to form an hypothesis that is tested with further data and made into a scientific law.

Interpersonal Skills

Interpersonal skills equip persons to enter into deeply satisfying human relationships and to widen their circle of social relationships. They involve the ability to perceive self and others accurately and to communicate these perceptions in ways that facilitate mutual understanding, trust, cooperation and intimacy. A sample inventory includes the ability to:

- identify one's own feelings accurately.
- identify another's feelings accurately.
- express one's feelings--negative as well as positive--openly and appropriately.
- empathize, enter into another's world.
- describe another's behavior non-judgmentally.
- express one's own goals and intentions clearly.
- be accountable in a relationship and ask accountability of another.

- remain calm in times of stress and anxiety.
- cope with conflict productively.
- give and receive feedback non-defensively.

A high point of interpersonal skills is the capacity for intimacy with another person. An intimate relationship is one in which I share my innermost being, my hopes and fear, anxieties and aspirations, my thoughts and emotions with another human being in such a way that I encourage her or him to feel free to do likewise. Obviously, such a relationship requires the skills of attentive listening to another and accurate communication of one's thoughts and feelings. These skills, basic to any human relationship, must be fostered at home and early in a child's school experience.

A most essential interpersonal skill and yet one often neglected is the ability to get in touch with one's own feelings. Most people learn to express what they think about something, for example about their mistreatment by somebody. But how many people in the face of mistreatment are able to sort out and deal maturely with how they feel about such an experience? Until one can do this, one does not really know one's innermost being and therefore cannot share that inner self with another. Another value that precedes intimacy and which is one of its basic building blocks is Empathy. Empathy is the ability to get in touch with the feelings of another. As Thomas Oden says in *Game Free*, "Empathy is the capacity for one person to enter imaginatively into the sphere of consciousness of another, to feel the specific contours of another's experience, to allow one's imagination to risk entering the inner experiencing process of another."

Persons who develop this skill can sustain many friendships; without it, intimacy is impossible. Oden builds his discussion of intimacy around the following assumptions:

1. Intimate relationships do not grow if not given time.
2. Intimate bonding is less likely if it never has ways of becoming intensified into ecstatic moments of intimate sharing.
3. If relationships lack contractual clarity or if the contracts are easily terminable, then to that degree the relationship is less capable of intimacy.
4. If within the framework of sustained accountability the relationship is not able to be renegotiated in the light of specific new demands and occasions, then it is less likely to be intimate.
5. If partners are unable to empathize with each other's feelings, intimacy is inhibited.
6. If partners are unable to feel their own feelings clearly and fully, then the empathy that intimacy requires is constricted.
7. If emotive warmth is absent consistently, one is not likely to call the relationship intimate.
8. Relationships that are unable to face conflicts are less likely to develop intimacy.
9. Insofar as partners need to resort to deceptive and manipulative behaviors or lack honest self-disclosure, the relationship is to that degree probably less intimate.
10. To the extent that the relationship requires the constant monitoring of one party and thus inhibits the self-direction of the other, intimacy is decreased.

11. Insofar as the relationship is not recognized as finite and therefore vulnerable to death, it is less likely to achieve genuine intimacy because it will be prone to idolize the partner.

What lies behind these assumptions are the kinds of interpersonal skills that must be acquired if the growth goal of intimacy is to become a real possibility. There is a correlation between a person's expansion of consciousness and the deepening and widening of social relationships. The ultimate in the depth dimension is the capacity to enter into intimate human relationships. The ultimate in the breadth dimension is to expand from the self-centered world of the child through the family, the neighborhood, the school, the work group to see the whole human race as the in-group. In order to move through the phases, the individual at each stage needs to acquire new interpersonal skills as well as to intensify and deepen existing ones.

IMAGINAL SKILLS

Imaginal skills are that blend of internal fantasy and feeling that enables us to combine images in new ways and to externalize them effectively in the world. It is our imaginal skills that enable us to see alternatives, to change conventional ways of doing things, to remedy deficiencies, to grasp and make sense out of increasing amounts of data, to choose and act on complex alternatives.

A sample inventory includes the ability to:

- tolerate ambiguity.
- play with a problem, redefining it from a fresh angle.
- see connections between seemingly unrelated elements.
- put existing data together in new ways.
- elaborate an idea or a plan, developing details.
- dream new futures.
- use brainstorming techniques.
- use many modes of communication, i.e. poetry, drama, visuals, gesture, movement.

In actuality a fertile imagination is an indispensable element in the acquisition and exercise of all the skills already considered. It takes imagination to design tools or to relate creatively to other persons. Still, we have not yet explicitly investigated the structure and role of the human imagination.

Both Wugga and Chug serve as models of persons with great imaginative resources. When the natural environment with its cold and its rain turned on them, Chug did not passively submit to its power, but by creative use of his imagination he figured out how to start a fire in the cave. When Wugga felt the need to gather more food than her two hands could carry, she made the imaginative leap to the notion of a container, and using the resources in the environment, she invented a basket. When faced with the predatory intentions of their neighbors, Chug did not despair, but used his imagination and powers of persuasion to come up with an alternative to the seemingly inevitable loss of their house. This is the use of the imagination to create hopeful alternatives.

The Structure of the Imagination

What we mean by the imagination is the synergetic interaction between the fantasy, the emotions and the reflective intellect of human beings. This process is synergetic, that is, it results in something new, a product which is greater than the sum of its constituent parts. The new idea which emerges from the interaction is a miniaturization of data that has been gathered from the person's environment, evaluated, organized and reflected on constructively.

Fantasy refers to the operation of the imagination that uses psychic energy to convert data received from either external or internal (the memory or the unconscious) sources into images consisting of colors, shapes, sounds and movement. This image-making ability, while natural to all humans, is more developed in some people than in others. For example, accomplished artists are capable of elaborating complex images in their minds that they in turn imprint on canvas, stone or wood.

As she contemplated the problem of how to transport large quantities of food, Wugga was able to create an internal image of a container that she later made with her hands. Her internal process of considering the elements of the problem, i.e., the distance, the need to carry the baby, issued in a product. First the idea, later its externalization in the basket itself. Complex data were simplified or miniaturized into a single idea--a basket.

Emotions are a person's feeling-response to the data picked up from the environment. The emotions evaluate the data, perceiving it as helpful or harmful, desirable or to be avoided. We have good and bad feelings about things. It is rare that information is neutral, shapes, colors and sounds may in themselves be neutral, but normally they are present in images as qualifiers of something else that does have emotional significance. Sometimes images from a person's subconscious enter consciousness with emotional overtones that are not comprehended at a conscious level.

Thus, there is interaction between the fantasy and the emotions. The emotions evaluate and pass judgment on the images created by the fantasy. Chug's internal image of cold and physical discomfort was evaluated by the emotions as unpleasant. It was the activity of the reflective intellect that supplied the fantasy with new data leading to the formation of new images, such as a fire burning in the cave. This in turn called for new evaluations--the cave as pleasant and warm.

The reflective intellect examines and organizes the data picked up from the environment (as depicted by the fantasy and judged by the emotions) and attempts to simplify the data and construct an idea (miniaturization).

One of the key activities of the reflective intellect so typical of creative people is to conjure up and consider alternative ways of dealing with data. This explains why the imagination is so often described as the faculty that enables a person to see alternatives to reality as presently constituted. It was this kind of activity that allowed Wugga to construct a basket and a clay pot and to weave together vines and saplings to make a shelter. When faced by a band of hostile cavedwellers, a less imaginative person than Chug might have felt trapped or doomed and been unable to act. However, Chug not only originated a creative alternative for his group, but convinced his would-be foes that this alternative could also benefit them. That took imagination.

The Complexity of the Imagination

The imagination does more than produce simple ideas. It also combines several ideas so as to form a hypothesis and then uses the hypothesis to examine new data to form a theory. Eventually, after sufficient testing of the theory, it may formulate a law like Newton's law of gravity.

Through the imaginal skills, human beings modify their external environment by applying ideas in creative (and unfortunately also in destructive) tool making. The imaginal skills apply equally to tools that modify the physical environment (Wugga's basket), tools that modify human beings (the human institutions that regulated life in Chuwuggatown) and tools that enhance life (works of fine art).

The manner in which we exercise our imaginal skills may either hinder or promote our development. Stated another way, how we use our imagination plays a large role in determining where we are developmentally. As we interact with the environment, it is our imagination that determines whether we will be responders or creators. If, for whatever reason, we adopt a generally passive attitude toward the environment, we will not demonstrate the creativity characteristic of the person with well-developed imaginal skills. Such passive individuals are reactive, content to let others take the initiative and to shape their own activity to fit in with the demands of others.

In order for the imagination to be stimulated, basic need values such as security, approval and a sense of personal adequacy and worth have to be minimally satisfied. At this point a person can begin to explore alternatives to his or her present lifestyle.

Stunting Imaginal Growth

It is not difficult to imagine the kind of home and school environments that might discourage imaginal growth. Following is a list of some possible environmental factors that would inhibit the development of the imagination:

1. Presence of the style of authority that creates dependency.
2. Discouragement and even punishment of personal initiative.
3. Fatalistic approach to life"whatever will be will be."
4. An absence of challenges that stretch the resources of family members.
5. Success so stressed that fear of failure is strong and initiative and experimentation discouraged.
6. An absence of creative use of leisure, for example, poetry, fairy tales, travel, an appreciation of history and other cultures.

Fostering Imaginal Growth

Among the characteristics of an environment that can encourage the imagination are the following:

1. Teaching and leadership styles that encourage personal initiative.
2. Institutional frameworks: home and schools that foster minimal care, security and consistency.

3. Classrooms that challenge and stretch personal resources in a supportive fashion.
4. Emphasis on resourcefulness and experimentation, which are rewarded even if they lead to failure.
5. A place where cultural differences are explored as a unique asset.
6. A place where group problem solving (brainstorming) is a frequent experience.
7. A place where honest self-expression and independence are valued.

Imaginal Skills and Valuing

Valuing as a process is itself an imaginal skill, a process of choosing from alternatives in one's life. It is only possible to choose from among alternatives if one can first imagine them together with their consequences. If imaginal skills are to be balanced and healthy they must include the ability to:

1. Fantasize and create new alternatives.
2. See another's reality and its alternatives.
3. See the consequences of the alternatives (negative as well as positive) and to prioritize the more productive ones.
4. Criticize and evaluate situations and read their potential and limitations.
5. Be able to project concrete practical (constructive) suggestions from the imagined alternatives (tool making).

SYSTEMS SKILLS

Systems skills are that peculiar blend of imagination, sensitivity and competence which gives rise to the capacity to see all the parts of a system as it is related to the whole. It is also the ability to plan and design change in a system (institutions, societies and bodies of knowledge) so as to maximally enhance the growth of the individual parts. It requires the integration of all the other skills. A sample inventory includes the ability to:

- identify the systems at work in one's own life.
- in a small group setting, differentiate between interpersonal and system needs.
- synthesize data from a variety of sources, i.e. personal experience, interviews, statistics, research reports, emotional input.
- communicate effectively with peers, subordinates and superiors in a given system.
- engage in longterm planning and goal setting.

Systems skills enable one to see the parts in relation to the whole. They include the ability to analyze a complex whole by identifying its parts, to grasp the inter-relationships among the parts, to plan interventions to change existing systems and to design new systems. Clearly, Systems skills depend upon the development and integration of the other three sets of skills, and therefore are the last to be fully developed. There are at least three basic kinds of systems in with which a person must learn to function:

1. The Human Body.
2. The Family.
3. Societal Institutions.

The Body As A System

Unless we possess skills in managing our own bodies, effort expended in gaining other Systems skills will be largely wasted. The body is a complicated and powerful system whose demands are delivered without any prior consultation and often without prior warning. To ignore or lack the skills to respond appropriately to those demands is to risk and even to encourage being controlled by the body. No existing form of governing devised by human beings operates as autocratically as the human body.

Health: Being One's Own Doctor

The primary responsibility for health care belongs to oneself. Far too many people see their health as being in the hands of their doctor in much the same way as they see the smooth running of their automobiles as a matter for their garage mechanic. Of course there are times when the special expertise of physicians is needed, but one should not abdicate one's primary responsibility in this area.

Ultimately, fitness is a matter of maintaining a harmonious balance between the individual and the environment, and between the various forces at work in the human body. Health is a systems problem dealing with the complexities of ever-changing external and internal environments and with the relations between them. Under the conditions of modern life, the external environment bombards us with noise, air pollution, exposure to dangerous chemicals and radiation, overcrowding, abundant and confusing alternatives and the pressures of competition. Moreover, we often attempt to reduce the resultant strains by voluntarily taking additional stressors into our systems in the form of excess food, tobacco, alcohol and drugs.

We may not be able to do a great deal about the external environment, except perhaps to remove ourselves to a less polluted area or to a less stressful work situation, but as the concept of stress management suggests, we can acquire the skills to manage our daily lives for optimum health and vitality. A human being is a complex system--physical, mental emotional--with wonderful powers of adaptation, self-healing and self-renewal. A person must learn to listen to the body's demands, to be aware of one's feelings, and to judge what response is consistent with overall harmony. A migraine headache or an upset stomach may signal the need for a change in one's overall pattern of living. Modern Americans tend to think of health and disease in terms of specific remedies for specific problems: a pain killer for the headache, a diuretic for high blood pressure, perhaps even surgery to remove an ulcerated section of the stomach. At best, these are temporary expedients. A long-term cure depends on better management of one's entire system. The basic skills here include building up one's physical fitness through proper nutrition, rest and exercise, restricting or eliminating one's intake of such stressors as alcohol, reducing anxiety and fostering peace of mind through life goal-setting, financial planning, learning basic techniques of relaxation and meditation, and developing a well-integrated personal support system among one's intimates, friends and colleagues.

It is significant that although modern medicine has made enormous strides in the control of infectious diseases--smallpox, yellow fever, malaria--we face a rapid increase in the stress-induced disorders: high blood pressure, heart disease, ulcers, cancer, mental illness. The holistic health movements suggest that the remedies for these conditions

are to be found not so much in new medications but rather in developing a better balanced pattern of living: healthier rhythms of work and leisure, rest and exercise, solitude and intimacy. Helpful methods include both the ancient disciplines of yoga and Zen and the modern methods of psychosynthesis (developed by Robert Assagioli) and bio-feedback. Such methods teach bodily relaxation and reduction of anxiety and help the person to shield the self from the pressures of the surrounding world.

The ability to deal with one's body and one's total self to maintain health is the most basic Systems skill needed by every human being.

The Family
A .em

The first system outside of one's own body with which a child must learn to cope is the family. The child is so constituted that as it moves from a comfortable intrauterine existence where the needs for nourishment and warmth have been automatically met, it is forced to direct attention outward to the external environment in order to discover new ways of satisfying basic needs. This shift produces the first major expansion of consciousness and, like all later development, is need-related. In this new environment, the parent or other primary caregiver is the key figure.

While in the progress of becoming familiar with her or his new world, the child acquires the ability to manipulate the caregiver so as to have the basic needs for food, warmth and physical comfort met. It learns that crying, whether in anger or in discomfort, frequently evokes the desired response from the caregiver. The language of reward and punishment is the only one that the small child can understand. That same language enables the child to discover not only what to expect from others but also what others expect from her or him. In learning to get along in the family, the child develops an awareness of the expectations of significant others--mother, father, siblings, perhaps even a grandparent or an aunt or uncle. Through repeated experimentation, the child settles into a more or less consistent approach to the family.

It is within the family environment that the child gains the conviction that she or he has a place in the world and that the world is safe and fairly predictable. Such a conviction provides the child with an embryonic sense of belonging that must eventually deepen if the individual is ever to mature.

In this regard, speaking of disadvantaged families, Salvador Minuchin in *Families of the Slums* writes:

"One essential feature of the family and home environment is its impermanence and unpredictability. These characteristics make it difficult for the growing child to define himself in relation to his world. In home visits we encountered a world in which objects and events have a transient quality. For example, a bed shared by two or more children can be turned over to a different child or to a semi-permanent visitor while its original occupants are crowded into a section of another bed. The geography of the home and its arrangement impede the development of a sense that "I have my place in the world."

In such an environment it is difficult to imagine how a child's basic needs for security, pleasure, belonging and self-worth can be satisfied. Such children will inevitably learn the skills to meet these basic human demands, but their world views will tend to remain at an earlier phase because of the physical environment and the way they have had to adapt to the environment. A person trying to help such children must use as much

effort in attempting to create a more healthy environment as in ministering to the psychic needs of the children.

Virginia Satir mentions the following skill-related lessons that parents must give their children if healthy growth is to take place.

1. To teach "roles" or socially accepted ways to act with others in different social situations. (These roles vary according to the age and sex of the child.)
2. To teach the child to cope with the inanimate environment.
3. To teach the child how to communicate, how to use words and gestures so that they will have a generally accepted meaning for others.
4. To teach how and when to express emotions, generally guiding the child's emotional reactivity. (The family teaches the child by appealing to love and to fear, communicating verbally, non-verbally, and by example.)

These are merely some of the skills with which children must equip themselves if they are to deal effectively with the family and later with the larger human community. In terms of learning to cope with that larger world out there, Satir maintains that it is especially important that the child, within the family, develop esteem for self, both as a capable person and as a sexual person. The parents have the responsibility for providing the type of family environment that reinforces values such as self-esteem and womanhood or manhood.

While these interpersonal coping skills are important for harmonious living in the family and for subsequent personal development, they still fall short of true Systems skills. The key is in understanding the family as a complex whole, whose members are both unique individuals and interdependent actors, affecting each other in somewhat the same way that the various parts of the body do.

Family counselors have given us many insights into the family as a system. They learned long ago that individual treatment of an emotionally disturbed child in a family may be totally fruitless, for the child may be ill as a consequence of interactions in the total system. For instance, if the mother and father are continually fighting over the father's gambling habits, the child may not get enough attention. The sickness may be an adaptation to that situation, a device for getting attention. The child has learned a coping strategy, but one which is not particularly healthy and which may not work in other systems, such as the school or work place. Treating the child alone may effect temporary improvement, but soon the pattern will repeat itself unless the therapist, through understanding how the family members are relating to each other, that is, through Systems skills, is able to help them change the pattern of their relationships.

Similarly, the women's movement has increased our insights into the family as a system. The consciousness-raising groups that were particularly prominent in the early years of the movement represented for innumerable women the step from coping skills to Systems skills. They moved from a sense of personal guilt and failure in an unsatisfactory marriage to an understanding of the family as a system, the conflicting role.expectations it places on women, the constricting definitions of women's roles and the underlying patriarchal ideology that legitimates economic and legal discrimination. In the light of these insights, individual women were able to reconstruct family patterns, step into new roles in the work place and in the political arena, and organize to effect changes in the legal, credit and other systems.

Systems Skills in the Wider Social Environment

As we grow through the phases of consciousness, our world expands and we find ourselves confronted with more and more complexity in our lives. Children grow up learning to cope with the family system, then they have to learn to cope with the school system, where they must deal with schoolmates, teachers and administrators. Eventually they move to the world of work where they must meet the expectations of a boss and of co-workers. The systems get more complicated and demand more ingenuity from a person than the family ever did.

Wugga and Chug demonstrated their Systems skills when they organized their cohorts to learn and practice the new skills they had discovered. They had the foresight to recognize what needs might arise in their newly founded town and also possessed the ability to plan and organize the people to meet those needs.

The successful revolutionary offers an example of fantastic Systems skills. She/he must be able to read the expectations of the masses. (Hitler was a master at this.) She/he must have a sense of timing and an ability to foresee obstacles. And, of course, without the gifts to excite the imagination of the followers, the leader could never get the revolution off the ground.

Those who have organized movements for social change in the United States - Elizabeth Cady Stanton, Carrie Chapman Catt, John L. Lewis, Martin Luther King, Jr., Betty Friedan and Ralph Nader, to name a few, have demonstrated high level systems skills.

The observations made thus far might lead one to conclude that systems skills are to be cultivated only by the leaders of an organization. But anyone who is affected by a system must learn to deal with it. Just as the child has to learn to define a role within the family and live with it, so must any individual define a role in the more complex systems in which we live today. Moreover, as we learn to deal with a given system, we may forge new roles for ourselves and even intervene to make changes in the system. These too are needed skills.

Some Systems Skills

It is difficult, if not impossible, to formulate a complete breakdown of the skills needed to cope with complex systems. But certainly some of the more important skills needed are the following:

1. The ability to read the present and future expectations of the system as represented by the leadership or the membership.
2. The ability to discover or shape a personal role in the fulfillment of those expectations by making sure one is wanted and needed by the system.
3. The ability to foresee and handle obstacles and opposition.
4. The ability to read the signs of the time as they are significant for both oneself and the system.
5. The ability to motivate oneself and others to achieve the goals of the system.
6. The ability to analyze the components of a task and to make sure that each is taken care of, assigning specific responsibilities in the process.

7. The ability to assess both the strong and weak points of the system.
8. The ability to decide on realistic goals for the system.
9. The ability to enhance personal meaning from being part of the system.
10. The ability to distinguish between the myth and the reality of the system, to separate propaganda from reality.

Systems Skills and Development

An added point to bear in mind is that what is a skill at one stage of a person's development may become an impediment to growth at a later stage. For example, as one moves out beyond the family into society, initially one needs to learn to fit into that society and its systems. But if the basic concern as one involves oneself in these systems is only to conform or fit in, then growth will be delayed. What was a valuable skill and means for achieving a sense of belonging at one time has now become a liability. Passive responses should eventually give way to creative initiative and active responsibility.

A Case Study

We now need to take a look at some concrete examples of the relationship between the development of values and the acquisition of the four skills. Let us look at a case study.

Rosemary was an administrator of a 1,500-bed hospital in a medium sized city in eastern Canada. She was experiencing loneliness and doubts about her self-worth as she was approaching retirement, and felt that her role as administrator in the hospital did not permit her to get to know people in her work situation very well. During a consultation session, we asked Rosemary to describe how she saw herself and her life vocation.

Once she had described her situation we were able to identify the underlying values that she said were representative of her own behavioral priorities. She listed them as follows:

(1) Self Competence/Confidence
(2) Achievement/Success
(3) Independence
(4) Self-Worth.

As she described this ranking, she noted that Self-Worth was very important to her and was low on her list because of her sense of loneliness. She had gained a great deal of Self-Worth through her ability to achieve the post of chief administrator and through her recognized competence in the medical field. However, she also said that a high priority for her was independence, but it was third on the list because running the hospital, which was most important to her, made independent action difficult.

When she was asked how she would like these values to be prioritized in her behavior, she ranked them as follows:

(1) Independence (Phase IIIA)
(2) Self-Worth (Phase IIA)
(3) Self Competence/Confidence (Phase IIB)
(4) Achievement/Success. (Phase IIB)

Interestingly, she described Independence as being able to do some creative things on her own and to get to know new people. She felt that Self-Worth meant much to her because she was lonely and would like to have something in her life other than work. As we began looking at the situation, we recognized that, in her initial ranking that described her behavior, the first two values are from the second phase of consciousness and the third one is at the third phase.

When she described how she would like to be, the value that came from the third phase of consciousness (Independence) moved to first place. Reflecting on this situation we might conclude that we have here a description of a person growing form one phase of consciousness to another.

As she described herself, she noted that she had a high sense of Self Competence and was, in fact, able to cope with the system of the hospital effectively. One would therefore assume that she would naturally move into the third phase of development. But as she herself noted there was something that stopped her. An obvious conclusion was that it might have something to do with Self-Worth.

In order to see the developmental picture more clearly, we need to look at the four sets of skills. When Rosemary described her four values, she noted that she had excellent Instrumental skills but felt that she was not a very creative person and often had difficulty in relating to people. This made it evident that a lack of Interpersonal and Imaginal skills contributed to her diminished sense of Self-Worth. A program of development for her would have to help her structure her personal relationships so that her Self-Worth could be enhanced, and would allow her to grow into another phase of development. In short, she needed to develop Interpersonal skills.

As we looked into her history we found a woman who really knew a great deal about the workings of the hospital, had no difficulty in talking to persons in authority, and was able to raise money and get things done efficiently. In short she had good Instrumental and Systems skills. Then, as is often the case, the system responded to her Systems skills and made her administrator of the hospital. But leadership that is interdependent and holistic requires more than Instrumental and basic Systems skills.

For example, without Imaginal skills a leader would not be able to move the system along, but would simply maintain what had been. It is imagination that enables the leader to have vision. As we investigated, we found that this was the case with Rosemary. Then too because of her lack of Interpersonal skills, she tended to move the system along with a blatant disregard for the people involved. She did not dislike people; on the contrary she simply lacked sufficient Interpersonal skills.

Leadership

The last example points to the minimal requirements that are necessary for a person in a leadership position. Obviously, the person who is placed at the head of an organization has to have skills in planning and initiation. In terms of phases of development, this means that the person is minimally at the third phase of consciousness with the needed concomitant skills. Contemporary society requires at least that much.

The televised Watergate hearings presented many instances of leaders who had not achieved an ability to make independent judgments consistent with the third phase. The classic example was when ex-Attorney General Mitchell was asked by the Watergate committee why it was that he had not recognized that he had done anything wrong. Mitchell

replied, "I put my trust in the role of the President." Mitchell's response was at the second phase of development, an orientation that views external authority as right by virtue of its office. The Watergate committee, however, criticized him from a level where innate intuitive judgments of conscience were expected of him as a minimal leadership requirement.

To return to Rosemary, we simply are asserting that, in order to be holistically present as a leader, one has to have all four skills operating in one's behavior. The person must be able to move the organization with vision (Systems and Imaginal skills) and yet be able to deal with individuals in a caring manner (Interpersonal skills). At the same time he or she must be able to deal with the system professionally (Instrumental skills).

Rosemary's difficulty was that she had only two of the skills at a sufficiently high level. This presented problems not only because she could not manage the organization in a comfortable way, but also because her own individual development as a human being was being frustrated. So it is necessary for leadership to have the full range of skills.

Moreover, it is necessary for an institution to insist that leadership have all these skills, for only in this way will environments be reinforced that will help individuals grow rather than be locked into a static level of value development. Institutions need to encourage the kind of leadership that is integrated, holistic and ethical in its development.

CONCLUSION

We need to be able to look at the world in a more integrated and holistic fashion. Far too often methods of teaching, styles of leadership and even ways of healing people have been too narrowly confined to one set of skills to the neglect of the others, or to one set of values to the neglect of the others.

For example, often people in counseling have stressed the need for interpersonal skills and for values like honesty and trust. These things are essential to the development of an individual's mental health, but they are only a part of a whole. Other values and skills are needed. A counselor from a psychological background in order to be in touch with some other values like harmony or construction, may need to learn about engineering and the arts as well as about psychology.

Similarly, in education, one teacher may be very enthusiastic about behavior modification as a means of aiding students. Another may be devoted to cognitive development, trying to convey a great deal of information to the child. In the latter case, the Instrumental skills receive nearly exclusive attention, a tendency that has constituted the main thrust of traditional education. There has been little effort, for example, to acquaint teachers with the kinds of skills they might gainfully use in dealing with the educational system itself.

An awareness of the four skills and of their relationship to values can help us to see things more holistically. We have all the skills we need in the present world. All the values that we speak of are operative. They simply need to be brought into harmony and integrated into the individual person and into the institutions of society.

4

Values in Education

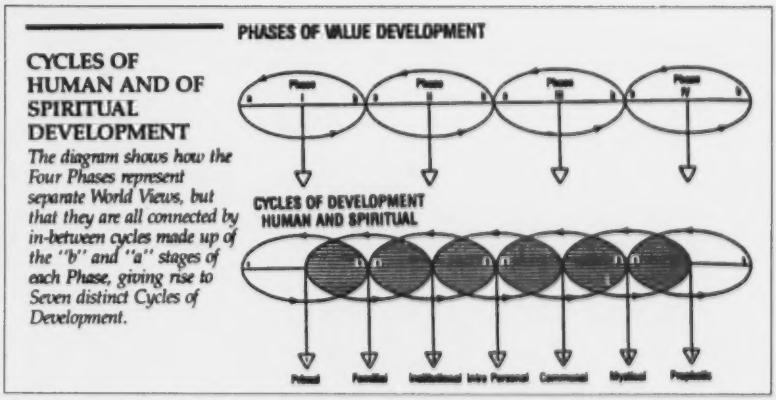
VALUES IN EDUCATION

In the last three chapters, we have examined the nature of value patterns that can both reveal the degree of human maturation and suggest a path for future growth in individuals and institutions. In this chapter, we shall offer some ideas about how the principles of value development can be applied to the nation's formal educational systems. We want to suggest not only ways to improve the institutional performance of the schools, but also ways by which value-based education can modify the curriculum in order to insure the steady growth of students toward the full realization of their humanity. Keep in mind that all institutional changes which enable people to function at increasingly higher levels of personal satisfaction, productivity and creativity are in the broadest sense related to an educational mission. Whether we are talking about hospitals, businesses, governments or schools, it is difficult for those participating in such organizations to grow all by themselves; we need to help each other become what we are capable of becoming. It is the process of value analysis, creative reflection and skill attainment that ultimately will help our culture evolve in a more positive manner.

EDUCATIONAL LEADERSHIP

Critical to the achievement of educational objectives is a smoothly running institution in which leadership on the part of both administrators and teachers is functioning on the highest possible level of consciousness. Accordingly, the application of the Cycles model introduced in Chapter 2 can provide an analytic framework with which to examine leadership styles within a given educational institution. Remember that development always involves moving from one stage to another. In each Cycle, the person sees the practicality and need for values out of both stages within each Cycle and consequently can be under stress until fully at home within the Cycle. It is also important to realize that leadership styles can be appropriate or inappropriate for the tasks of the institution. It is up to those charged with direction of the system to be aware of the style necessary for congruence with the institution's mission.

Diagram 4:1


PHASES OF VALUE DEVELOPMENT
CYCLES OF HUMAN AND OF SPIRITUAL DEVELOPMENT
The diagram shows how the Four Phases represent separate World Views, but that they are all connected by in-between cycles made up of the "b" and "a" stages of each Phase, giving rise to Seven distinct Cycles of Development.
CYCLES OF DEVELOPMENT HUMAN AND SPIRITUAL

CYCLES AND EDUCATION LEADERSHIP

Primal Cycle (Stages IA/IB)

Leadership operating at this Cycle is AUTOCRATIC. The superintendent, principal or teacher will:

- maintain physical and social distance from followers.
- make all major decisions.
- seek to control as much as possible.
- demand loyalty to her/him as well as to the office/organization.

Followership at this Cycle is characterized by:

- viewing the leader as distant and unapproachable.
- docility, blind obedience, passivity.
- seeing the leader as having an aura of infallibility around her or him.
- infantile type behavior.

While such a style may be necessary in times of imminent danger, it becomes destructive of other educational goals when the environment is secure. It is unlikely that such a leader will be able to delegate any activities which may diminish her or his power or will listen to input from teachers and staff persons in the schools. It is particularly stressful when the followership is valuing on a more advanced level and experiences the leader's style as oppressive and unjust.

Familial Cycle (Stages IB/IIA)

Leadership in this Cycle is PARENTAL, exercising BENEVOLENT AUTHORITY. The administrator or teacher will:

- listen to subordinates but reserve decision making to herself or himself.
- demand loyalty to superiors and insure the careful following of the rules.

Followership at this Cycle is characterized by:

- feeling cared for as a child would.
- dependency.
- viewing the leader as approachable but recognizing that she or he has the last word.

Leadership operating out of this Cycle is appropriate when the leader is highly skilled and the followers are not. Relationships are based on fairness and mutual respect. Laws and rules are expected to be followed so as to maintain an ordered environment. The style becomes dysfunctional when excessive rigidity and perfectionism are apparent and when followers demand more autonomy and individual responsibility. For teachers in the primary grades, such a style of leadership with respect to the students may be

appropriate, but only if such a stance is taken consciously and with openness to opportunities for growth.

Institutional Cycle (Stages IIA/IIB)

Leadership in this Cycle is BUREAUCRATIC with a stress on MANAGERIAL EFFICIENCY. The administrator or teacher will:

- manage by objectives with a stress on order, clear policies, goals and rules.
- demand respect and loyalty to institutions, their goals and systems.
- delegate only to those who are skilled and loyal to the institution.

Followership in this Cycle is characterized by:

- viewing the leader as approachable and a good listener.
- seeing tasks and expectations as clear.
- accepting the exercise of delegated authority in defined areas.

For the education leader, the skills most needed at this level are interpersonal and social skills as well as skills in one's discipline. As in the previous Cycle there is also the danger of rigidity and resistance to change. On a personal level, the leader may also feel the tension between loyalty to the institution and the need to spend time with the family.

Intrapersonal Cycle (Stages IIB/IIIA)

Leadership in this Cycle is ENABLING; it is a laissez-faire, transitional style in which one is moving from the previous Cycles which stress efficiency, hierarchical chains of command and control to more democratic, participative and collaborative styles of leadership. Leaders will

- be caught between efficiency and human needs, trying to find a balance between institutional demands and personal values.
- be uncertain in making decisions.
- act as listener, clarifier.

Followership will be characterized by

- willingness to express feelings.
- confusion due to mixed signals from the leadership.
- the need for good interpersonal skills.

The leader in this Cycle is less certain than before about her or his beliefs and feelings. A search for new meaning and values leads one to look for a personal path that may lead away from loyalty to the institution and its stated mission. She or he may struggle between meeting the needs of the institution and being sensitive to the more personal needs of her or his employees or students. It is a time of confusion and search for the balance between these often opposing factors, hence it may also be a time of inaction due to the fact that it is simply too difficult to make decisions. In this laissez-faire transitional

Cycle, things are often left to happen as they will. It is crucial for persons operating at this Cycle to learn the Interpersonal, Imaginal and Systems skills that will enable them to make wise decisions which meet both institutional needs and those of the individuals in the institution, or they face the risk of returning to a more bureaucratic and controlling management or leadership style.

Communal or Collaborative Cycle (Stages IIIA/IIIB)

Leadership in this Cycle is CHARISMATIC. Leaders will:

- be more democratic in their style.
- have clear vision about how to make institutions more human.
- be able to modify rules according to personal conscience.

Followership will be characterized by:

- small group interactions.
- participation as peers in some decision making.
- having the need to develop group dynamics skills, including those of conflict resolution.

This is the ideal level for school leadership, particularly at the secondary level and in higher education. Individuals have passed successfully through the often paralyzing laissez-faire period and now have a new sense of personal creative energy and a renewed vision of an institution that can be efficient, as well as dignifying, for its members. Because of the high level of interaction at which individuals are now functioning, issues of time management become critical. It becomes imperative that each has support structures, such as a group of respected peers and trusted friends, as well as people of the same professional status and ability with whom ideas and problems can be shared regularly. Because leaders of this type are in high demand, issues of time management, stress and personal health are more important than ever. The individual is in danger, moreover, of becoming too independent and overcommitted. Values of leisure and contemplation become important.

Mystical (or Integrative) Cycle (Stages IIIB/IVA)

Leadership in this Cycle is in the role of SERVANT. The leader will:

- be concerned with the quality of interaction in the organization and its impact on society as well as with productivity.
- seek to maximize development of individuals within the system.
- foster interdependent governance by peer teams on the basis of agreed upon values.
- encourage group decision making as a normal process along with mutual responsibility and collegiality.

Followership will be characterized by:

- willingness to take responsibility.
- ability to live and work at high levels of trust and intimacy.
- well-developed imaginal skills.

At this level of leadership, the administrator has an acute awareness of the rights of all human beings, not just those in her or his organization. Within the organization, decisions are made collaboratively and authority is always used corporatively. Persons operating at this advanced level must learn new skills--the most critical being the skills that will help them to balance their involvement in the development of just and humane institutions with ample time for solitude and intimacy.

Prophetic Cycle (Stages IVA/IVB)

Leadership in this Cycle represents the highest level of consciousness and is found only rarely. At this point, leadership and followership are merged, the concepts becoming meaningless. All activity is interdependent in nature and global in concern. At this level, the profit educ[illegible] is dedicated to calling us to improve the balance between the world of material goods and the needs of each human being; to work on issues related to ecology, human rights, reconciliation of conflicting groups and the creative and humane use of technology.

It is well to remember that leadership style generates and often is supported by a corresponding followership style. A leader who is autocratic will encourage followership that is consistently docile and obedient. If the mission is to defend the school against physical threats from hostile elements in the community, then a battlefield leadership style is perhaps appropriate. If the external threat is more fancied than real, such a leadership style will then not only be inappropriate but will also provide an institutional environment which will make development toward higher levels of maturity more difficult.

Information gained from examining Cycles of Development can be a key factor in understanding student and teacher needs, leadership styles, individual ethical orientations, and other personal and institutional aspects. But an important point is to remember the skills that lie behind the values that are developed. For example, the value of Self Worth requires verbal, cognitive and interpersonal skills in order to share information and ideas. If one does not learn these skills then she or he can never be valued or esteemed for his or her uniqueness as a person. The value of administration requires many skills ranging from typing to writing to managing people well.

Linear and Holistic

As explained in chapter 2, value theory holds that life is developmental. Accordingly, we expect people to grow in a linear fashion beginning with Phase I values and proceeding through clusters of the 125 values until maximal maturity is reached in Phase IV. It is the values, which when analyzed in terms of Goals and Means values, of personal and institutional values, and Phases, Stages and Cycles, show where a person's energy and priorities are being focused. Those which define the past identify one's basic need to

grow and develop, and those which define the future do so in terms of vocational goals and other personal aspirations. A second assumption in our value theory is that life not only is developmental, but also is holistic. Time in this sense is experienced not in a linear fashion, but existentially with past, present and future all forming one reality. While arguments can be made for either point of view, we choose to accept the existence of both of these realities and find enough support in the new worlds of subatomic and astrophysics to feel comfortable in so doing. We sense then that it is possible to move through Phases, Stages and Cycles in ways other than strictly linear fashion.

The holistic aspect of the model is useful when we consider that values held by individuals can be in constructive or destructive patterns. For example, a person who holds key values in Phase III may be prevented from full integration at that Phase by a strong pull of values from a lower Phase, Stage or Cycle. Thus, if a school administrator has the value of service combined with the value or work, one could expect a behavior that would be respected and valued by the organization. If, however, the value of competition interacted with these values in her or his relationships with peers, the result could be a behavior that was negative rather than positive. The administrator might, for example, place stress on subordinates and colleagues to improve performance in order to gain recognition for him or herself from the larger organization, thus undermining a spirit of cooperation necessary to fulfill the promise of the value of Service. By examining these patterns, meaningful questions can be raised not only about the growth and educational needs of students, but also about the internal structures of the system and the persons in it.

ORGANIZATIONAL DIAGNOSIS

Critical to the process of organizational development is the collection of reliable data about the values expressed by the institution or are implicit in its behavior. While it is necessary to collect information from a variety of sources, it is essential to collect high quality information in a consistent manner. By high quality information, we mean value information that comes close to the pulse and heartbeat of an individual teacher, school or even school system. In order to make sense out of the large amounts of information collected we use the value data as a common denominator. Comparisons and discrepancies can then be analyzed and compared using a consistent methodology.

Document Analysis

One source of value information is the body of institutional documents, such as the philosophy of the person or persons who started the organization (purpose, intent, reason for being, etc.), information contained in the policies and procedures from a point of view of behavioral expectations and sanctions, and attitudes and opinions gathered from students, employers, teachers and administrators.

The information that is collected from corporate documents is processed through a unique program called the HT-Document Analysis Program, which identifies value clusters in documents. By analyzing values in each paragraph of a document, a value

profile can be obtained on the paragraph as well as on each section and chapter and on the document as a whole.

One of the most important uses of this program is the identification of values that are being reinforced, perhaps unintentionally, through poorly or inadequately written documents. The purpose is to enable a school to be clear about the values it wishes to promote. These values can then be reinforced through specialized inservice programs which may be developed for teachers and administrative personnel. They would be designed and developed to meet the unique needs of a particular systems in collaboration with appropriate representatives from teaching and management. Document analysis services are available through the International Values Institute of Marian College.

Personal Values Inventories

Additional information may be collected from individuals through the Hall-Tonna Inventory, a 77-item questionnaire that gives a detailed personal values profile of the person responding to the questions. Included in the profile is a detailed analysis of the values currently operative in the life of the respondent, along with a set of questions to aid in personal reflection. Another strategy for eliciting data from individuals is the Time Diary, which requires a series of journal entries along with questions to which the participant responds. From the data generated, it is possible to use the Time Diary by one's self, although it is more helpful to seek out a facilitator who can serve as a clarifier and a guide to personal discernment. At the heart of the process of gathering data is the necessity of probing beneath the value indicators to reveal the driving energy of the 125 values identified in Hall's research and defined in Appendix D.

One basic finding is that when students in teacher education can be enabled to identify their own values, they have more clarity about their task as educators, and are better equipped to choose the values they wish to reinforce in their students. Although there may be some disagreement among educators as to what these values ought to be and at what grade level they ought to be introduced, the discussion is much more focused when they share common information about the range of values and their definitions.

Group Values Analysis

By combining profiles of certain groups of persons, such as all of the teachers in high school, the Hall-Tonna information can provide a profile of an entire group. The material also includes sets of questions regarding the strengths and weaknesses of a group as a whole. The combined group values may also be used to help generate mission or philosophy statements to which an entire group can relate. The exercise can be important in identifying sources of dysfunction within the organization which can serve as an agenda for growth.

Taken altogether, document analysis, individual and group values analyses can provide insight into a number of critical aspects of a school's organizational culture. The information collected will reveal the possible stress areas between teachers and administrators as well as between administrators and board members. It will identify and measure current priority issues and values which can then be examined in an objective manner. The

process will reveal operative leadership styles among teachers, administrators and school board members. It will identify, describe and analyze underlying value patterns in mission, philosophy and procedures, and will suggest ways in which these value patterns impact on a school's day-to-day culture. Finally, the data generated will indicate needed skills-training for individuals and groups of teachers, administrators, or board members. This systematic analysis of the school culture makes for more effective individual school and system-wide strategic planning.

VALUES-BASED EDUCATION

No education is neutral. Any curriculum, teaching method, or code of rules will be reinforcing some values and weakening others. The choice for the educator is not between neutrality and some set of values, but between implicit and explicit values. We hold that it is better to make the values within the educational unit explicit, thus making it possible both to assess a set of values for its coherence and to adapt the value development strategies to the appropriate level for the stage of development of the student. We have indicated some ways to identify the values that are operative among individuals within the education system as well as those in the system itself. We shall now turn to the task of developing a curriculum that represents the values intended by educators for the system that is in their charge.

Never before in human history has the need been greater for clear thinking about values and value differences. Technological development has brought us face-to-face with many complex issues which involve difficult value choices at both the individual and the organizational level. For the first time, human beings have the technical means to alter significantly the face of the earth; our spray cans deplete the ozone layer that safeguards life on the earth; pesticides contaminate the food chain; the transport and disposal of toxic chemicals create new problems for public safety and social responsibility; our systems of sewage disposal contaminate the rivers and lakes; industrial air pollution in the Midwest causes destructive acid rain to fall on forests in the Adirondacks; oil spills destroy the beaches and pollute the oceans: the malfunctioning of nuclear power plants and the disposal of nuclear wastes pose unprecedented threats to human life. Our control over the human reproductive system challenges age-old patterns of human behavior. Each of us is faced, not only with difficult personal decisions, but also with social issues on which we may "have to stand up and be counted." We must deal with hard questions on race, sex, First World/Third World relations, energy, and directions of technological development. We cannot go back to the time before the questions were asked; the questions will not go away, and we cannot deal with them without clarity about our values.

Our children and young people are the future leaders of our societies, yet our schools are faced with growing numbers of students who are not experiencing success. The characteristics of these students are well known:

- lack of self-worth.
- seeing themselves as dumb rather than unskilled.
- avoidance behavior.
- distrust of adults and adult institutions.
- limited, and often negative notion of the future.

- inadequate peer relationships.
- impatience.
- disruptive tendencies.
- inability to see a relationship between effort and achievement.

It is therefore essential that values education be at the heart of the learning process in primary, secondary and adult education.

The importance of values and values education is as old as civilization itself. Socrates talked about the meaning of justice and of truth. Aristotle was concerned about the hierarchy of virtues and what was needed for the good life. Today we speak of the value priorities that each person needs in order to be a productive and creative member of society. What has been understood for centuries through the western religious and philosophic traditions is that values motivate the individual person and guide moral and ethical behavior.

Objectivists and Subjectivists

For a number of years, value educators have discussed the "what" of values. Along philosophical lines, the question related to whether or not values were primarily objective or subjective. The objective point of view looked to an external set of values which could be imposed upon the child in the classroom in order to insure that he or she grew in the appropriate and civilized manner. Such things as reason, truth, loyalty, honesty, family and tradition were emphasized. On the other hand, the subjective point of view, growing out of existential psychology and philosophy, stressed much more the concept of value as related to the personal choices and decisions of the individual. Both of these points of view emerged strongly in the 1960's in public education, especially in the United States.

The objectivists' point of view in an extreme form has been expressed through character education common throughout the western world. In this view, the child in the classroom is seen primarily as an empty receptacle into which the wisdom of the teacher is poured. A heavy emphasis is placed on the function of cognitive reason as the most important agent forming the person and her/his values.

On the subjectivists' side, there has been a movement in education that has placed more emphasis on the learning process being in the hands of the child. Maria Montessori, a European educator, placed emphasis on an environment in which children could be guided in their own learning processes. In the United States, a movement initiated by Simon, Rath and Harmin, called "Values Clarification," stressed the concept of conscious choice as a decision-making process which the child learned through guidance from the teacher. For example, the student would be asked a series of questions designed to reveal to what extent she or he deeply held a particular value: Was it chosen freely from alternatives? Was it stated or acted on publicly? Was it acted on recently or repeatedly? The student then would be encouraged to distinguish between values which were just pious repetitions of parents' views from values that were indeed part of the person's everyday decision-making process. While value clarification remains an important tool in self-discovery, Simon and others assumed a relativistic stance and did not recognize that some

values could be at higher ethical or moral levels than others. For the value clarificationists, all values were accepted as essentially equal in priority. For example, the decision to wear a seat belt might be the subject of a values discussion, but it would not raise the important underlying distinctions between values such as personal security or safety on one hand, and the higher moral value of responsibility toward one's family on the other. The subjectivist methodologies, moreover, while appropriately concerned with developing personal power, interpersonal skills and imagination, put little emphasis on analytic and other cognitive skills.

In our values theory, a sound concept of values and their relationship to human growth and institutional development contains within it a balance between the subjective and the objective approaches. Modern education needs to stress equally the development of interpersonal, imaginal and cognitive skills in the classroom if children are to develop with a more integrated value system.

Developing a Values-Based Curriculum

As we saw in the last chapter, values are related to skills and it is through these skills that one can advance to higher levels of consciousness. Teachers can intentionally focus on particular values and their appropriate skills when they recognize that they are an integral part of a curriculum in any given subject. Therefore, values can be taught in the regular curriculum by utilizing values-based educational techniques. Every curriculum has values, and many teachers are unconsciously teaching them. One only need analyze the value-laden words contained in educational objectives to quickly identify which values are implicitly being taught in that curriculum.

Values within a curriculum can be easily identified through Document Analysis. Key value words are identified within sentences, and then sentences and paragraphs are examined holistically to discover which of the 125 defined values are present in that curriculum, as well as their frequency within the material. Unfortunately, by taking the approach of not consciously developing a value-related curriculum, the educational program tends to drive the values. It is the educators, of course, who should decide which values are to be contained within the program. If they have not chosen the values, they tend to be introduced at random at inappropriate levels of student consciousness and are not understood, let alone, assimilated.

We are suggesting that teachers identify a pattern of critical values at the appropriate developmental level for their student, take these values, and use the language implicit in the values to develop the objectives for particular curriculum. They should then identify which skills are related to the values and, as strategies for teaching the curriculum are included, be certain that those particular skills are taught. For example, suppose that the curriculum planners decided that one of the outcomes of the K-12 program should be that "Students will be willing to support efforts to insure a safe and reliable food supply for all the world's peoples." Values-based educators would examine plans for the early grades and modify them to include skills in growing and caring for food plants, building a compost pile, or other specific projects which would constitute first steps in the development of an ecological vision at a global level. Other subsequent activities might include science fair entries, field trips to nearby farms, studies of the effects of chemicals on soils, and the like. By the time students reached the courses in biology at the high school level,

the ground would have been laid for fruitful investigation of the interconnectedness between scientific knowledge and the value issues related to the equitable distribution of the world's nutritional resources. In social studies, students would also learn about how development strategies in Third World nations can be improved so that they are able to grow their own food and preserve the quality of the food produced. The point is that students should be introduced to values and skills appropriate to their age group and their level of consciousness. The curriculum should insure a path to more fully developed value clusters as the students advance through the grades.

Planning for Curriculum Change

While every system might not agree with the choice of the above curriculum design, it is important that as many people as possible within the community and the schools meet to decide what those values will be. From there the system can begin to fashion an effective values-based curriculum. We therefore suggest the following procedural steps:

1. Develop a working committee with wide representation across a system and among community groups.
2. Develop a list of core values which the curriculum will help students internalize. Such a list might include:

   Responsibility
   Service
   Self Esteem/Confidence
   Autonomy
   Competence
   Environmental Enhancement

3. Reach a consensus among teachers, administrators, parents, board members, and community people on the specific meaning of each of the values.
4. Find the Phases and Stages of the consciousness track which most closely correspond to the values as you have defined them and revise the list as necessary.
5. Identify the values and skills which need to be addressed in the various grade levels to enable students to achieve objectives by the end of their senior year.
6. Form committees as needed to develop specific lesson plans at each gradelevel.
7. Prepare evaluation procedures to monitor progress of students as they move through the program.
8. Adjust the curriculum and specific plans as needed in light of the evaluations.

It is important to realize that planning specific learning episodes requires that the teacher build in affective objectives to supplement the cognitive and psychomotor ones. If, for example, the curriculum calls for increasing the self-esteem of students, then it is important that class activities be organized so that each student can feel a sense of Self-Worth. Self-Worth, of course, is enhanced when students can demonstrate Competence. As we have described in Chapter 3, all students need to master Instrumental, Interpersonal, Imaginal and Systems skills in order to maximize their intellectual and valuing potential.

It is particularly important for students in grades K-8 to acquire Instrumental and Interpersonal skills appropriate to value development in Phases I and II. As students develop basic skills in reading, communication and calculating, they also develop Self Confidence and Self Esteem. Moreover, if the Instrumental skills are taught with an added emphasis on affirmation of Self Esteem, they will be learned more easily and effectively. The affective and the cognitive/psychomotor then become mutually reinforcing. Similarly, the ability to relate to others in positive ways by using such interpersonal skills as sharing, empathy, compromise and speaking appropriately can enhance achievement in academic areas. The teacher can encourage collaborative learning activities in which each person has an important part to play in completing assignments, solving problems and in making presentations. Teachers can guard against students who exclude others, who engage in name calling or other "put down" behavior. They can also make sure that students compliment each other or in other ways give positive support to one another. Each lesson plan, therefore, should include not only objectives in the affective area, but also include a specifically designed set of strategies and evaluation procedures which will insure that the appropriate values are systematically attained.

CONCLUSION

Education for excellence in any culture is always going to be concerned about the values and moral integrity of students. Education needs to contain within its objectives not only the nurturing of knowledge, but also the development of virtuous leaders. Our students are clearly the leaders of tomorrow. If we are to deal successfully with the increasing complexity of our institutions and respond to the need for a new type of relationship between the individuals who work in them, we must make effective use of the technology available to us.

Moreover, increased corporate complexity is simply a sign of a more complex world that calls for the best use of the resources we have in order to build, not only more human institutions, but also to encourage the development of sound ethical leadership to manage them. This does not mean the loss of efficiency and productivity. It means the expansion of efficiency and productivity through collaborative systems which improve the corporate environment and can have a positive influence on the larger community as well.

Leaders, whether they be teachers, parents or administrators, all with different tasks, responsibilities and needs, can find themselves a part of a more cohesive system when the basic ingredients that drive it and give it purpose are identified. Those organizations that are clear about their values are the ones most likely to be effective in the long term if they integrate them into all aspects of the system: behavioral norms, philosophical statements, hiring practices, educational and inservice programs and management structures.

It is these institutions that can have the most positive moral effect on our own society and can contribute in some manner to a better global society where peace, learning and respect for differences become the norm rather than war, mistrust and oppression. When this happens, the quality of the learning environment is enhanced and the educational climate becomes conducive to higher levels of creativity and participation.

two

EXPERIENTIAL EXERCISES IN SKILL DEVELOPMENT

Many of the exercises in the following section require the use of a separate notebook.

5

Exercises to Develop Instrumental Skills

EXERCISES TO DEVELOP INSTRUMENTAL SKILLS

Instrumental Skills: the abilities that enable one to get a job done; the intellectual and physical competencies that enable one to shape both ideas and the immediate external environment; the skills involved in physical dexterity, handicrafts and cognitive accomplishments.

Examples of Instrumental Skills:

1. Coordinating one's physical self in some form of sport or exercise.
2. Speaking effectively about what one thinks and feels.
3. Listening attentively and paraphrasing accurately.
4. Expressing one's thoughts and feelings in writing.
5. Using a large and discriminating vocabulary.
6. Reading quickly and with comprehension, newspapers, periodicals, etc.

Instrumental skills are task-oriented. They are the skills that enable us to get the job done. They include the general skills needed by almost everyone in this culture, e.g., reading, writing, handling numbers; operating such appliances as a thermostat, a gas stove, an electric iron, a telephone, a television set; driving an automobile. They include all the specialized skills of business, the professions and trades, from accounting and brain surgery to plumbing. They may be cognitive--ability to analyze an argument; or sensor-motor--the ability to ride a bicycle; or both--the ability of the artist to express an idea in line and color.

Since most of formal education is concerned with developing instrumental skills, we have made this section brief and have concentrated on a few skills that are often overlooked.

1. IDENTIFYING YOUR INSTRUMENTAL SKILLS

Objectives:

To concentrate the concept by examples.
To build a self-image as a competent person.

a. Make a list of your instrumental skills, taking into account your job or studies, your recreation and hobbies, your maintenance activities.

b. Mark your list as follows:
   - "B" for the skills you are just beginning to acquire.
   - "A" for those in which you are average.
   - "M" for those you have mastered.
   - "T" for those you are able to teach.

	SKILL	MARK
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____

c. Describe a learning strategy for each skill marked A or B.

2. THE TOOLS YOU USE

A tool is any instrument one uses to accomplish a task in such a way that the user controls the form and quality of the product, e.g., a screwdriver, a power saw, a sewing machine. Instrumental skills can be viewed as the skills of using tools. At a somewhat more sophisticated level, they include the skills of designing and making tools. However, we need now think of tool-making as a highly professional activity. Workers who are fully involved in their work usually do invent shortcuts, tricks of the trade, handy helps. Any craft magazine is full of such helpful hints--not work-shaking inventions, but nonetheless normal expressions of human creativity. Therefore, another way of analyzing your instrumental skills is to look at the tools you use and have made.

Objectives:

To expand the analysis of your instrumental skills.
To build a self-image as a competent person.

a. List tools you have used in the last month.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

7. _____

8. _____

9. _____

10. _____

1. Which do you use most often?
2. Which would you not have used three years ago?
3. Which are you able to repair?

Have you ever made any tools? Ever improvised a tool or made do with whatever materials and equipment happened to be on hand?

3. DEVELOPING DECISION-MAKING SKILLS/ CLARIFYING VALUES AND OBJECTIVES

We all make numerous decisions every day of our lives, from what to put on in the morning to which stereo to buy, which course or job to take, which friendship to develop. People vary greatly in their approaches to decision-making; some are quick and confident, others need time; some never look back, others anguish over a decision even after it is made, wondering whether they have "done the right thing." Some may be paralyzed, particularly before an important decision, hoping that circumstances will decide for them or perhaps half expecting to find an answer from heaven under the pillow when they awake in the morning. These differences are partly a matter of temperament, partly a matter of training. Often we do not realize that decision-making is an area for training. In fact, there are skills involved in deciding, skills that can be learned, that can help to reduce our anxieties and improve our decision-making.

A good decision is not necessarily one that turns out well; rather it is one that is well made. Among the steps that enter into a well-made decision are: clarifying values and goals, developing alternative courses of action, gathering and assessing relevant information and assessing the consequences of the various alternatives. The process does not follow a smooth course. Seeking information about alternatives often leads to the development of new alternatives, which in turn may send you back for another look at what your priorities really are. When the decision is an important one such as the choice of a college major, a career, a place to live, or a life partner, you may shift back and forth between the various steps several times before coming to sufficient clarity to move into action. When you feel uncertain or even paralyzed in the face of big decisions, the conscious, systematic approach can be particularly useful. The following exercises can help you develop some of the instrumental skills that enter into informed decision making.

Objectives:

To analyze the values operation in a concrete case.
To identify the possible outcomes in a concrete case.
To relate the values to the objectives or outcomes.

The Concrete Case

Ginny is about to graduate from the local college to Townsville with a B.A. in psychology. She is a good student, has been accepted into a graduate program in Big City, 200 miles north of Townsville. However, she is tired of class work and eager to begin working with people. Her father has died during the past year, and her mother is struggling to work part-time and to maintain a home for her younger brother and sister, ages ten and fourteen. She knows that her mother is depressed and she wants to give her support, both psychologically and financially. She and Hank have been seeing each other regularly and want to continue their relationship. Hank has been offered a job as a trainee with a company in Big City. The salary is minimal, but the training is said to be excellent and the prospects for advancement are good. He wants Ginny to come with him to Big City, thinking that if they get married and Ginny works part-time, they will be able to make ends meet. Ginny has been offered a job in a home for disturbed children in Townsville which requires her to live at the home, as the living expenses are counted as part of the modest salary. She feels torn about what to do.

a. List five of Ginny's possible objectives (i.e., the outcomes she desires.)

1. _____
2. _____
3. _____
4. _____
5. _____

b. List five values you can identify in Ginny's case. Are any of the values in conflict? (See Value Definitions in Appendix).

1. _____
2. _____
3. _____
4. _____
5. _____

c. Prioritize the values according to your own views. Do these priorities determine an objective for Ginny?

1. _____
2. _____
3. _____

4. _____

5. _____

d. Could you prioritize the values differently? If so, would your choice of an objective for Ginny be different?

e. Share with a partner or small group. Did others chose different priorities? Different objectives?

4. DECISION-MAKING SKILLS: DEVELOPING AND ASSESSING ALTERNATIVES

Unless you have at least two alternatives, you have no need to make a decision, but often there are many more alternatives in a given situation than one first realizes.

Objectives:

To develop alternatives for a given situation.

To assess the advantages and disadvantages of each alternative.

a. In a small group, brainstorm alternatives for Ginny and Hank. Let your imagination flow freely. Try to think the unthinkable, to let the unpleasant as well as the pleasant alternatives rise to the surface.

b. Assess the advantages of each alternatives, using the following chart:

Alternative	Probable Outcome	+ or −
#1	1. _____	_____
	2. _____	_____
	3. _____	_____
	4. _____	_____
Alternative	Probable Outcome	+ or −
#2	1. _____	_____
	2. _____	_____
	3. _____	_____
	4. _____	_____
Alternative	Probable Outcome	+ or −
#3	1. _____	_____
	2. _____	_____
	3. _____	_____
	4. _____	_____

c. What additional information would Ginny and Hank need before making a decision.

d. Compare your list with the following:

Possible alternatives for Ginny, Hank and Ginny's family.

- Ginny takes a job in Townsville, Hank takes a job in Big City; each takes a turn travelling on weekends.
- Both stay in Townsville.
- Both move to Big City; Ginny works full-time, sends money home, visits regularly.
- Everyone including Ginny's mother, brother and sister move to Big City.
- Ginny and Hank either end their relationship or take a moratorium for a definite period.
- Look for a support group for Ginny's mother (friends, parents with partners, church group, women's group.)

Advantages and disadvantages of various alternatives

Alternative	Probable Outcome	+ or −
(1) Ginny in Townsville, Hank in Big City	• Ginny can help mother	+
	• Hank starts on career ladder	+
	• Relationship may suffer from cost and strain of travel	−
(2) Both stay in Townville	• Hank loses opportunity	−
	• Ginny helps mother	+
	• Hank and Ginny have time together	+
(3) Both move to Big City	• Hank takes opportunity	+
	• Hank and Ginny have time together	+
	• Ginny feels guilty about mother	−
	• Ginny feels strain of travel home and sending money home	−
(4) Everyone moves to Big City	• Ginny helps mother	+
	• Hank and Ginny have time together	+
	• Hank and Ginny have some obligation to help mother find job, living quarters	−
	• brother and sister have to leave friends and change schools	−
(5) End relationship	• Hank starts on career ladder	+
	• Ginny helps mother	+
	• Both Hank and Ginny lose companionship, affection support	−

(6) Ginny looks for support group for mother • less strain on Ginny

5. DECISION-MAKING: GATHERING AND EVALUATING INFORMATION

Gathering and evaluating information is an important part of decision-making. Reliable information can open up new alternatives and enable you to predict the outcome of a given course of action with some accuracy.

Objectives:

To identify sources of information.

To evaluate sources of information.

John is a college sophomore in a general liberal arts curriculum. He is thinking about declaring a major and moving toward a career choice, but feels bewildered and uncertain about where to turn.

a. What does John need to know? Here are three important sets of questions John needs to ask himself:
   (1) What am I good at? What are my present skills and aptitudes?
   (2) What do I enjoy doing? What are my interests? My likes and dislikes?
   (3) What are the career possibilities in the fields of my interest?

b. Imagine you are John. Describe how you would approach these questions.

c. How can John find the answers to these questions?

Compare your answers with these:

How can John find out what he is good at?

(1) By examining personal history such as school grades, awards, volunteer activities.
(2) By taking a series of aptitude tests at the college guidance center or a career counseling center.
(3) By inviting feedback from his parents, friends, teachers and employers.

How can John assess his interests?

(1) Use the Time Diary in the appendix. By keeping the diary and then looking at his best days, he will get one indicator of activities he particularly enjoys.
(2) By evaluating the use of his free time in the past month.
(3) By dreaming about what he would do if time and money were no obstacles.
(4) By taking vocational and interest tests at a guidance center.

How can John find out about possibilities in the fields he is interested in?

(1) By visiting a career guidance center for pamphlets and other materials.
(2) Many career guidance centers now have computerized information available. The person programs the computer according to aptitudes and/or interests; the computer printout reports suitable fields of work, job

titles, job outlook, qualifications needed, starting salaries, possibilities of promotion, etc.

(3) Use the information on occupational outlook supplied by the U.S. Department of Labor. These materials are available in public and college libraries.
(4) By talking to practitioners in the fields of his interest.
(5) By getting volunteer work in the field.
(6) By getting an internship or a summer job in the field.
(7) By reading biographies of practitioners.
(8) By scanning journals or newsletters for people in the field.

6. DECISION-MAKING SKILLS: APPROACHES TO RISK TRAINING

How much information is enough? There is no absolute answer to this question. At some point, the search for additional information becomes an evasion of the decision, and we are faced with the paradox that "not to decide is to decide." Every decision entails some risks, for we never can have all the relevant information nor can we predict accurately all the outcomes. Hence, the need for risk-taking strategies which weigh the probabilities and desirability of various outcomes against each other. It is useful to become aware of your preferred strategy, for then you will be better able to vary it to suit the situation.

Objectives:

To identify various risktaking strategies.
To identify your own preferred strategy.

a. Place a waste basket in front of the room and mark three lines on the floor according to the accompanying diagram. Each member of the group chooses the line on which to stand and takes three turns at tossing a piece of crumpled paper into the basket.

Participants are scored as follows:		Basket
(1) for each basket from line A	A	5'
(2) for each basket from line B	B	10'
(3) for each basket from line C	C	20'

The person with the highest score receives a prize.

b. The two factors involved are the amount of risk and the desirability of the outcome. We can describe the three most common strategies as follows:

High risk/high desirability: the long shot, the wishful thinker, the gambler who is ready "to go for broke" on a slim chance.

Low risk/low desirability: the safe shot, for the person who wants to be sure of getting something, or, at least, of avoiding the worst. "The ship in the harbor is safe, but that's not what ships are for."

Low to medium risk/high desirability: a realistic strategy that tried for the best combination of desirability and probability of success.

There is a fourth possibility:

High risk/low desirability. At first glance, it seems unlikely that anyone would choose this strategy, but perhaps it describes the person who keeps on "hitting her or his head against a stone wall," the one who stays in an unsuitable career, risking health and psychological well-being rather than changing to something more desirable; the battered wife who remains in the marriage; the self-punishing drug addict.

6

Exercises to Develop Interpersonal Skills

EXERCISES TO DEVELOP INTERPERSONAL SKILLS

Interpersonal Skills: the ability to perceive self and others accurately, in ways that facilitate communication, mutual understanding and cooperation.

EXAMPLES OF INTERPERSONAL SKILLS

1. Identifying another's feelings accurately.
2. Expressing my feelings openly.
3. Accepting my own worth, feeling happy with myself.
4. Being aware of my "self-talk," e.g., my expectations of myself.
5. Accepting my limitations peacefully.
6. Identifying and expressing my negative feelings.
7. Accepting positive feedback non-apologetically.
8. Accepting negative feedback non-defensively.
9. Reading another's nonverbal communication accurately.
10. Expressing my goals and intentions clearly.
11. Dealing effectively with mixed messages, e.g., body says one thing, words say another.
12. Remaining calm in a high stress situation.
13. Giving positive feedback so that the other feels affirmed.
14. Giving negative feedback appropriately.
15. Expressing feelings non-verbally and symbolically.
16. Describing another's behavior non-judgmentally.
17. Accepting persons whose values are very unlike my own.
18. Showing appreciation for the strengths of others, enjoying others.
19. Checking my perceptions of another's ideas, feelings or values with them.
20. Taking responsibility for meeting my own needs rather than expecting the other to meet them.
21. Negotiating needs and wants (mine and another's) in an intimate relationship.
22. Distinguishing my feelings from my opinions.
23. Expressing my own values without judging different values held by another.
24. Being open to new values, attitudes, experiences.

We human beings are social animals. That means that we depend on each other not only for sheer survival (think of the helplessness of the newborn infant), but also for the full development of our potentialities. Even creative geniuses in the arts or sciences cannot bring forth the new without interaction with others in their field. A Mozart is only possible where a musical family and culture are prepared to nourish so extraordinary a talent. The lonely worker in the laboratory is using the theories and instruments developed by his or her fellow scientists and is most probably in conversation or correspondence with a chosen few colleagues. And most of us only grow into responsible, caring human beings in the supportive network of human relationships.

The interpersonal skills, then, are the skills necessary to develop satisfying human relationships. They enable us to perceive ourselves and others accurately and sympathetically.

They facilitate communication, mutual understanding, cooperation and intimacy.

The exercises which follow are divided into six main sections:

A. Exercises to develop self-awareness, since the ability to communicate with others depends first of all on knowledge of oneself.
B. Exercises to develop the communication skill of self-disclosure, the ability to express one's thoughts, feelings and intentions clearly.
C. Exercises to develop active listening, receiving messages accurately and responsively.
D. Exercises in the communication skill of giving and receiving feedback.
E. Exercises to develop some of the skills needed to achieve deep friendships and intimacy.
F. Exercises in dealing with conflict openly and constructively.

A. DEVELOPING SELF-AWARENESS

Clear communication depends upon being in touch with yourself--your own body, feelings, thoughts, intentions, actions. At any moment, a great deal is going on in us and around us. Usually, we are aware of only a small fraction of the wealth of information available about ourselves. No one can be totally self-aware all the time, but practicing brief periods of concentrated self-awareness can increase our self-knowledge and hence enable us to make better choices about what we want to become and about what we want to share with others about ourselves.

1. Turning Into Yourself

Adapted from John O. Stevens, *Awareness, Exploring, Experimenting, Experiencing*. Real People Press, Moab, Utah, 1971.

Objectives:

To enable participants to concentrate on the "here and now".

To enable participants to become more aware of their own body messages, feelings and thoughts.

a. Find a place where you can be comfortable, maybe sitting down or stretched out on your back on the floor. Close your eyes, take a few deep breaths and exhale slowly.

b. Pay attention to your own awareness. Say to yourself, "Now I am aware of . . ." Try to focus your awareness on this instant. Notice where your awareness goes. Is it going to something inside your skin or to something outside it?

c. Turn outside. What are your senses telling you about the here and now? What do you hear? smell? taste? Open your eyes--what do you see? What are you touching? How does it feel on your skin? Are you aware of the points where your body is touching the chair or the floor?

d. Focus on your body. Which parts come immediately into awareness? Which parts do not give a clear sensation even when you focus on them? Try focusing on one part of your body at a time and tensing and relaxing just that part, e.g., the toes on your left foot, your left ankle, left calf, left knee; then do the same for your right foot, etc.

e. Now notice your feelings. A good place to begin is with the physical sensations in your body that usually accompany feelings, e.g., sweating, dry mouth, tense muscles, smiling, butterflies in your stomach, rapid heartbeat, etc. Are you feeling excited, anxious, bored or whatever?

f. Now pay attention to your thoughts--the stream of ideas, beliefs, memories, plans, assumptions, evaluations, interpretations that pass through your mind.

g. Pair and share with a partner:
   - How did you feel during this exercise?
   - What discoveries did you make about yourself?

2. Using the Awareness Wheel

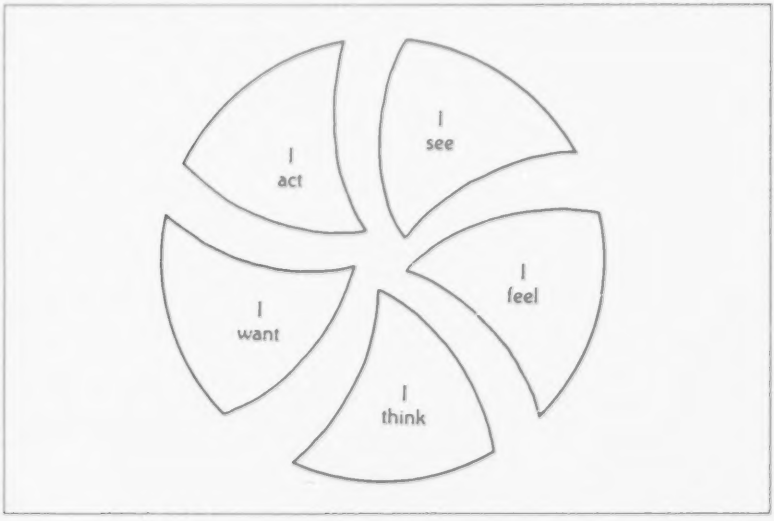
Adapted from Miller, Nunnally & Wackman, *Alive and Aware*. Interpersonal Communication Programs, Inc., Minneapolis, 1975.

Objectives:

To increase awareness of the amount of data available to the self about the self at any given moment.

To enable one to distinguish clearly between sensory impressions, thoughts, feelings, intentions and actions.

Following is a diagram and explanation of the "Awareness Wheel."



The awareness wheel is a helpful device for bringing more of our moment-to-moment experience into full awareness. Practicing with the awareness wheel is an important step in learning to send clear messages, for we can only verbalize what is within the focus of our conscious attention. Often we may have conflicting intentions or mixed feelings; in that case, tapping into the awareness wheel can be both a clarifying and a freeing experience. "I see" refers to direct sensory experience, the immediate data supplied by eyes, ears, nose, taste, touch.

"I think" expresses an opinion, idea belief, assumption, interpretation, evaluation, expectation or conclusion. "I see that you are frowning and I think I've done something to offend you." Actually, you are a headache. It is important to keep in mind that alternative interpretations are always possible, and that two people often come to very different interpretations of the same sense data.

"I feel" refers to being pleased, uncomfortable, irritated, elated, bored, or whatever. Note that feelings can always be expressed by "I feel" followed by an adjective.

"I want" states my goal, aim or intention, i.e., what I want for myself in this situation. Often we fail to make our intentions clear either because we are unaware of them, or because we think they are either obvious or unimportant, or because we want to keep them hidden (e.g., "I want you to admire me"). Sometimes intentions get expressed indirectly as "should," e.g., "You should finish that job" instead of "I would like you to. . ."

"I act" names my behavior. I may think I know what I am doing, but actually I am usually aware of only part of my behavior. My facial expressions, posture, tone of voice, and habitual gestures may be outside the focus of my attention and may be sending strong messages that interfere with my verbal communications.

b. Take five minutes in silence to run through the awareness wheel for yourself, starting wherever you wish, and jot down your impressions.

c. Questions for reflection and discussion:
   - What came to you first? Most of us are more in touch with some parts of the wheel than with others. If you know this about yourself, you can increase your self-awareness by conscious attention to the others parts of the wheel.
   - What difficulties did you experience in using the wheel?
   - What did you discover about yourself?

Moving Around the Awareness Wheel

In the fifteen statements below, one of the five dimensions of the awareness wheel is represented. Next to each statement, indicate the dimension, using the following letters:

(s) sensing
(t) thinking
(f) feeling
(w) wanting
(a) acting

1. You don't even care how I feel about it.	_____	1.
2. I'm depressed because I didn't get the job.	_____	2.
3. My boss is a real jerk.	_____	3.
4. I see that you are upset.	_____	4.
5. I really don't feel like going to the dance tonight.	_____	5.
6. I'm so excited - John just called me!	_____	6.
7. I'm listening.	_____	7.
8. I'll take care of it first thing tomorrow.	_____	8.
9. Last night at dinner, I heard you say you wanted to see that show.	_____	9.
10. I stopped at the bank on the way home today.	_____	10.
11. I smell something good on the stove.	_____	11.
12. I'm a failure - I'll never amount to anything.	_____	12.
13. I'm really afraid to try.	_____	13.
14. I'd like to tell you how I'm feeling about our relationship.	_____	14.
15. I felt a cool breeze on my face.	_____	15.

Answers: 1-t; 2-f; 3-t, (My opinion, or evaluation, probably with anger or resentment behind it); 4-t (My interpretation, I see tears, hear a shaky voice, see trembling hands, and infer "upset"); 5-w (Not a feeling but a desire, I want not to go); 6-f; 7-a (I am actively listening to you); 8-w (my intention); 9-s; 10-a; 11-s; 12-t (My opinion or conclusion, which may or may not be based on solid evidence); 13-f; 14-w; 15-s.

3. AUTOMATIC WRITING

Objectives:

To increase self-awareness and personal insight

To encourage free association as a means of getting in touch with concerns that are below conscious awareness.

Suggested Stimulus Phrases

Who am I?
Who really knows me?
I am presently aware that...
My weakest point is...
When I think about the future, I feel...
My greatest fear is...
I am happiest when...
My strongest point is...
I feel most affectionate when...

a. Choose a stimulus phrase from the list and write for five minutes, without lifting pen from paper. Just write down whatever comes to mind, regardless of whether it relates to the stimulus phrase, and without worrying about grammar or spelling. Generally, the more quickly the words are written, the better. Either set an alarm clock to ring at the end of the pre-arranged time, or, if you are working in a group, appoint a timekeeper, so that you need not distract yourself by looking at a clock.

b. Read what you have written. Are you aware of your "internal censor" that might have worried about sharing or even writing down some of these thoughts? Describe some of your concerns about taking risks.

c. Choose someone you would like to get to know better and exchange writing. Discuss with that person what you perceive in the other's writing and what he or she sees in yours.

d. Role play your internal censor with your partner taking the part of yourself. How strong is your sensor? What new insights do you have in your self and your willingness to risk?

4. GETTING IN TOUCH WITH THE OTHER SIDE OF YOUR MIND

In recent years, science has become aware that each of us has not one, but two brains, the left hemisphere and the right hemisphere. For right-handed people, the left hemisphere is dominant and contains speech, ideas, facts, concepts and thinking. The right hemisphere contains the symbolic, the intuitive, the imaginative and emotive (feelings). Because our feelings are often in the non-cognitive hemisphere, it is often difficult to get in touch with them. This exercise may enable you to become aware of how your non-dominant hemisphere feels about yourself by allowing it to express itself through your non-dominant hand, "the hand you don't write with."

Objective:

To better understand yourself by becoming more aware of the non-dominant hemisphere of your brain.

a. Draw a picture of your self with the hand you normally write with. The picture should include your whole body and contain as much detail as you can draw in five (5) minutes. Label this "Picture A."

b. Set the picture aside and draw another picture of yourself with your other hand. The picture should include your whole body and contain as much detail as you can draw in five (5) minutes. Label this "Picture B."

c. Compare your two pictures in regard to the following points. Write down each point on the pictures which it best fits. Which picture looks:

more youthful	_____
more relaxed	_____
more alive	_____
more happy	_____
more compassionate	_____
more loving	_____
more confident	_____
more attractive	_____
more sexual	_____
more open	_____
more alert	_____
more intelligent	_____
more energetic	_____
more competent	_____

If you are in a group find a partner. Look at your partner's picture and respond to them in terms of the above points. Write ten words on each of your partner's pictures, using Rosenberg's list of feeling words in the Appendix.

d. Look at the list of words on your two pictures. Picture "A" indicates how you "think" you are and how you try to present yourself to others. Picture "B" indicates how you really feel about yourself. In which picture do you like yourself better? Why?

5. BECOMING AWARE OF YOUR SELF-TALK

Most of us carry on an internal dialogue with ourselves most of the time. This "Self-talk" is usually sending us messages at an almost subliminal level, messages which may be either congratulatory or condemnatory: "I handled that pretty well." "I look terrible." Turning the full light of consciousness on our self-talk enables us to test our assumptions against reality. It is particularly useful to do this when dealing with negative feelings about ourselves.

Objectives:

To become aware of self-talk.
To identify underlying assumptions of self-talk.
To evaluate these underlying assumptions of self-talk.
To practice new self-talk.

a. Get comfortable, center down, and turn your attention inward. Think of a specific time when you felt sad, disappointed or depressed. Identify the reason for your feelings.

b. Answer the following questions to help you imagine as concretely as possible the specific situation:

- Where was I? What did the place look like?
- When was it? What time of day?
- What was I wearing?
- Who was there?
- Whom was I interacting with?
- What is our relationship?
- What did I say/do?
- What did the other say/do?
- How did I feel?

What was I saying to myself? Was I saying any of the following?

- I'm dumb.
- It was all my fault.
- ...doesn't like me.
- I fouled up.
- I'll never be able to do...
- It'll be a disaster if...happens.
- Other (jot down)

Look at what you have written. What assumptions are you making? Are you assuming any of the following?

- I should be thoroughly competent and achieving in all respects.
- Everyone I meet should like me.
- It's terrible if things don't go the way I'd like.
- Unhappiness is externally caused, and I cannot do anything about it.
- My feelings are too strong to be controlled.
- I have a right to be dependent; there should be somebody strong enough to take care of me.
- My early childhood experiences determine my feelings and behavior so I can't change.
- It's easier to avoid difficulties than to face them.
- There is invariably one right solution in every situation and it is terrible if it isn't found.

Do I agree with my assumptions stated above? If not, how would I change them?

Reformulate the assumptions you disagree with into statements you can make with conviction, e.g.,

- I do not have to be perfect.
- My early childhood experiences do not irrevocably determine my behavior; I can do something about changing my behavior.

Write your reformulated assumptions.

Consider making a plan for practicing your new statement (s). Practice can include:

- Taking a few minutes at the beginning and end of the day to repeat the new statement to yourself;
- Jotting your statement on a card or slip of paper and putting it where you will be sure to see it every day;
- Keeping a personal journal for a few weeks in which you note your efforts to change your self-talk and their results.

6. DISTINGUISHING THOUGHTS AND FEELINGS

Many of us have too small a vocabulary of feeling words to do justice to the complexity and richness of our feelings. Moreover, we have the common American habit of saying "I feel" when we intend to express a thought or an opinion rather than a feeling.

Objectives:

To heighten awareness of the difference between thoughts and feelings.
To increase participants' vocabulary of feeling words.
To enable participants to describe their own feelings in non-judgmental language

Fantasy

Imagine the following fantasy situation as vividly and in as much detail as possible. Imagine that you are on a picnic in the country and are caught in a thunderstorm. The sky darkens,

the wind blows more strongly. You hear the rumbles of distant thunder and hastily start to gather up your belongings. The lightning flashes light up heavy masses of black clouds. Slowly the rain begins, until it becomes a steady downpour. Feel the raindrops hitting you. The lightning hits a tree near you, ripping off a limb. You can hardly manage to walk against it. You smell the air and the wet earth, as you struggle toward your car. Suddenly, the storm ends and the sun appears.

- What are you aware of right now as the fantasy mood ends? Write down your responses.
- Does your answer tell you anything about yourself?

If you are in a group setting ask each person who wishes to share the experience. As a group discuss:

- Did people tend to answer more with feelings, thoughts, or descriptive statements?
- If you answered with thoughts or descriptions, what were your feelings?

Groups can now brainstorm and list on newsprint all the feeling words mentioned in the above discussion. Then break into small groups of three or four and brainstorm additional feeling words. Compare the list with the list of Rosenberg's Feeling Words in the Appendix. The group may want to spend time discussing the shades of meaning conveyed by some of the words they do not ordinarily use.

An Alternative Fantasy

Imagine that you are walking down a country road on a hot, sunny day. The road is dusty, and you breathe in some of the dust. You pass an abandoned house, the windows broken and the door hanging by one hinge. You come to a covered bridge. It is a long, dark tunnel--you cannot see the light at the other end. It smells damp and musty. A spider web brushes across your face. Your footsteps echo in the darkness. You can hear the water of the creek rushing beneath you. Suddenly you step on a rotten board and your foot goes through. You catch a glimpse of rocks and dark water beneath you. You grab a post and haul your foot back up, scratching your leg on the broken board. You begin to run, grasping for breath, hardly able to breathe the dead musty air. Finally, you see the light and stumble out onto a grassy bank in the sunshine.

7. IDENTIFYING FEELING STATEMENTS

Objectives:

To distinguish clear from unclear expressions of feelings.

To revise mixed or unclear statements in order to make clear statements of feelings.

Expressing Feelings

Put a check mark next to each of the following statements which clearly expresses the speaker's feelings. Then try to rewrite the others.

1._____I feel you are the most selfish person I've ever met.
2._____We all feel you're a wonderful person.
3._____I feel put down.
4._____I'm really angry that you were so late for dinner.
5._____I feel we should focus on finding a way to fight the increase in nuclear power plants.
6._____I feel misunderstood.
7._____Can't you see I'm busy?
8._____I feel that you are really inaccessible.
9._____I feel that you're being unfair.
10._____I felt upset when you interrupted my story at the dinner last night.

* Note that the words "I feel that" always introduce a thought or opinion. Feelings are facts and do not admit or argument. But opinions are interpretations; my interpretation can differ from yours, and there is room for argument. Introducing an opinion under the cover of "I feel" often effectively stifles disagreement, or at least makes free discussion more difficult.

* Note that some feelings words contain overtones of blaming"I feel put down, or ripped off or ignored." Such words imply that the other is a fault, and will therefore provoke defensiveness. Try to express your own feelings without blaming anyone else.

8. A FANTASY TRIP

Adapted from Andrew Panzarella, *Microcosm* St. Mary's College Press, Winona, Minn., 1972.

Objective:

To encourage free association as a means of getting in touch with concerns below the level of conscious awareness.

a. Find a comfortable position for writing; close your eyes; center down; take a few slow, deep breaths. Think of yourself as a bird. What kind of a bird would you like to be? Let your imagination range freely and write a short story about the bird.

b. Reread your story in the light of the following questions:

- Is the bird large or small? brightly colored or neutral?
- Is the bird ordinary or rare or exotic?
- Where does it live? caged or free? in pleasant or in harsh surroundings?
- Is it alone or with others of its kind?
- Are the others friendly?
- Are there enemies lurking about, seeking to trap or kill the bird?
- How does the bird spend its days?

c. Does your story tell you anything about yourself? About how you see the world? About your relationships?

Note: If you are in a group that has built an atmosphere of openness and trust, you may wish to pair off and exchange stories and interpretations with a partner.

9. IDENTIFYING ONE'S PERSONALITY TYPE

There are many topologies available for understanding different types of personality. One useful topology, is the Jungian classification of thinking/feeling, intuitive/sensate, extravert/introvert, structure/flow (or, in the terms used in the following inventory, judging/perceiving). The following Personal Style Inventory will enable you to place yourself on these dimensions.

Objectives:

To fill out and use the Personal Style Inventory.
To check one's self knowledge against the instrument.

PERSONAL STYLE INVENTORY

Just as every person has differently shaped feet and toes from every other person, so we all have differently "shaped" personalities. Just as no person's foot shape is "right" or "wrong," so no person's personality shape is right or wrong. The purpose of this inventory is to give you a picture of the shape of your preferences, but that shape, while different from the shapes of others persons' personalities, has nothing to do with mental health or mental problems.

The following items are arranged in pairs (A and B), and each member of the pair represents a preference you may or may not hold. Rate your preference for each item by giving it a score of 0 to 5 (0 meaning you really feel negative about it or strongly about the other member of the pair, 5 meaning you strongly prefer it or do not prefer the other member of the pair). The scores for a and b *MUST ADD UP TO 5* (0 and 5, 1 and 4, 2 and 3, etc). Do not use fractions such as 2½.

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I prefer:

1. a.____ making decisions after finding out what others think.
   b.____ making decisions without consulting others.

2. a.____ being called imaginative or intuitive.
   b.____ being called factual and accurate.

3. a.____ making decisions about people in organizations based on available data and systematic analysis of situations.
   b.____ making decisions about people in organizations based on empathy, feelings, and understanding of their needs and values.

4. a.____ allowing commitments to occur if others want to make them.
   b.____ pushing for definite commitments to ensure that they are made.

5. a.____ quiet, thoughtful time alone.
   b.____ active, energetic time with people.

6. a.____ using methods I know well that are effective to get the job done.
   b.____ trying to think of new methods of doing tasks when confronted with them.

7. a.____ drawing conclusions based on unemotional logic and careful set-by-step analysis.
   b.____ drawing conclusions based on what I feel and believe about life and people from past experiences.

8. a.____ avoiding making deadlines.
   b.____ setting a schedule and sticking to it.

9. a.____ talking a while and then thinking to myself about the subject.
   b.____ talking freely for an extended period and thinking to myself at a later time.

10. a.____ thinking about possibilities.
    b.____ dealing with actualities.

11. a.____ being thought of as a thinking person.
    b.____ being thought of as a feeling person.

12. a.____ considering every possible angle for a long time before and after making a decision.
    b.____ getting the information I need, considering it for a while, and then making a fairly quick, firm decision.

13. a.____ inner thoughts and feelings others cannot see.
    b.____ activities and occurrences in which others join.

14. a.____ the abstract or theoretical.
    b.____ the concrete or real.

15. a.____ helping others explore their feelings.
    b.____ helping others make logical decisions.

16. a.____ change and keeping options open.
    b.____ predictability and knowing in advance.

17. a.____ communicating little of my inner thinking and feelings.
    b.____ communicating freely my inner thinking and feelings.

18. a.____ possible views of the whole.
    b.____ the factual details available.

19. a.____ using common sense and conviction to make decisions.
    b.____ using date, analysis, and reason to make decisions.

20. a.____ planning ahead based on projections.
    b.____ planning as necessities arise, just before carrying out the plans.

21. a.____ meeting new people.
    b.____ being alone or with one person I know well.

22. a.____ ideas.
    b.____ facts.

23. a.____ convictions.
    b.____ variable conclusions.

24. a.____ keeping appointments and notes about commitments in notebooks or in appointment books as much as possible.
    b.____ using appointment books and notebooks minimally as possible (although I may use them).

25. a.____ discussing a new, unconsidered issue at length in a group.
    b.____ puzzling out issues in my mind, then sharing the results with another person.

26. a.____ carrying out carefully laid, detailed plans with precision.
    b.____ designing plans and structures without necessarily carrying them out.

27. a.____ logical people.
    b.____ feeling people.

28. a.____ being free to do things on the spur of the moment.
    b.____ knowing well in advance what I am expected to do.

29. a.____ being center of attention.
    b.____ being reserved.

30. a.____ imagining the non-existent.
    b.____ examining details of the actual.

31. a.____ experiencing emotional situations, discussions, movies.
    b.____ using my ability to analyze situations.

32. a.____ starting meetings at a pre-arranged time.
    b.____ starting meetings when all are comfortable or ready.

PERSONAL STYLE INVENTORY SCORING SHEET

Instructions: Transfer your scores for each item of each pair to the appropriate blanks. Be careful to check the a and b letters to be sure you are recording scores in the right blank spaces. Then total the scores for each dimension.

DIMENSION		DIMENSION	
I	E	N	S
Item	Item	Item	Item
1b. _____	1a. _____	2a. _____	2b. _____
5a. _____	5b _____	6b. _____	6a. _____
9a. _____	9b. _____	10a. _____	10b. _____
13a. _____	13b. _____	14a. _____	14b. _____
17a. _____	17b. _____	18a. _____	18b. _____
21b. _____	21a. _____	22a. _____	22b. _____
25b. _____	25a. _____	26b. _____	26a. _____
29b. _____	29a. _____	30a. _____	30b. _____
Total I _____	Total E _____	Total N _____	Total S _____

DIMENSION		DIMENSION	
T	F	P	J
Item	Item	Item	Item
3a. _____	3b. _____	4a. _____	4b. _____
7a. _____	7b. _____	8a. _____	8b. _____
11a. _____	11b. _____	12a. _____	12b. _____
15b. _____	15a. _____	16a. _____	16b. _____
19b. _____	19a. _____	20b. _____	20a. _____
23b. _____	23a. _____	24b. _____	24a. _____
27a. _____	27b. _____	28a. _____	28b. _____
31b. _____	31a. _____	32b. _____	32a. _____
Total T _____	Total F _____	Total P _____	Total J _____

PERSONAL STYLE INVENTORY INTERPRETATION SHEET

Letters on the score sheet stand for:

I	Introversion.	E	Extroversion
N	Intuition	S	Sensing
T	Thinking	F	Feeling
P	Perceiving	J	Judging

If your score is_____, the likely interpretation is:

20-21 Balance in the strengths of the dimensions.

22-24 Some strength in the dimension; some weakness in the other member of the pair.

25-29 Definite strength in the dimension; definite weakness in the other member of the pair.

30-40 Considerable strength in the dimension, considerable weakness in the other member of the pair.

Your topology is those four dimensions for which you had scores of 22 or more, although the relative strengths of all the dimensions actually constitute your topology. Scores of 20 or 21 show relative balance in a pair so that either member could be part of the topology.

DIMENSIONS OF THE TOPOLOGY

The following four pairs of dimensions are present to some degree in all people. It is the extremes that are described here. The strength of a dimension is indicated by the score for that dimension and will determine how closely the strengths and weaknesses described fit the participant's personality.

Introversion-Extroversion

Persons more introverted than extroverted tend to make decisions somewhat independently of constraints and prodding from the situation, culture, people or things around them. They are quiet, diligent at working alone, and socially reserved. They may dislike being interrupted while working and may tend to forget names and faces.

Extroverted persons are attuned to the culture, people and things around them, endeavoring to make decisions congruent with demands and expectations. The extrovert is outgoing, socially free, interested in variety and in working with people. The extrovert may become impatient with long, slow tasks and does not mind being interrupted by people.

Intuition-Sensing

The intuitive person prefers possibilities, theories, gestalts, the overall, invention, and the new and becomes bored with nitty-gritty details, the concrete and actual, and facts unrelated to concepts. The intuitive person thinks and discusses in spontaneous leaps of intuition that may leave out or neglect details. Problem solving comes easily for this individual, although there may be a tendency to make errors of fact.

The sensing type prefers the concrete, real, factual, structured, tangible, here-and-now becoming impatient with theory and the abstract, mistrusting intuition. The sensing type thinks in careful, detail-by-detail accuracy, remembering real facts, making few errors of fact, but possibly missing a conception of the overall.

Feeling-Thinking

The feeler makes judgments about life, people occurrences, and things based on empathy, warmth, and personal values. As a consequence, feelers are more interested in people and feelings than in impersonal logic, analysis, and things and in conciliation and harmony more than in being on top or achieving impersonal goals. The feeler gets along well with people in general.

The thinker makes judgments about life, people occurrences, and things based on logic, analysis, and evidence, avoiding the irrationality of making decisions based on feelings and values. As a result, the thinker is more interested in logic, analysis, and verifiable conclusions than in empathy, values, and personal warmth. The thinker may step on others' feelings and needs without realizing it, neglecting to take into consideration the values of others.

Perceiving-Judging

The perceiver is a gatherer, always wanting to know more before deciding, holding off decisions and judgments. As a consequence, the perceiver is open, flexible, adaptive, nonjudgmental, able to see and appreciate all sides of issues. However, perceivers are also difficult to pin down and may be indecisive and non-committal, becoming involved in so many tasks that do not reach closure that they may become frustrated at times. Even when they finish tasks, perceivers will tend to look back at them and wonder whether they are satisfactory or could have been done another way. The perceiver wishes to roll with life rather than change it.

The judge is decisive, firm and sure, setting goals and sticking to them. The judge wants to close books, make decisions, and get on to the next project. When a project does not yet have closure, judges will leave it behind and go on to new tasks and not look back.

B. COMMUNICATION SKILLS: SELF-DISCLOSURE

In every process of communication, we are both senders and receivers of messages, verbally and non-verbally, by act and by omission. It is impossible not to communicate. Think of the powerful message that may be read in the phone call not returned or the letter not answered. But it is often appallingly difficult to communicate exactly what we intended to say. The next sections proceed from (1) the johari window as a useful model for conceptualizing the communication process, to (2) the skills of self-disclosure necessary

for the sender, then (3) the listening skills necessary for the receiver, and finally (4) the skills of giving and receiving feedback necessary to sustain the communication at a more than superficial level.

Most of these exercises require a group. Several can be done with groups of friends or in a classroom setting. Please note that certain exercises require a trained group facilitator and should not be done without one.

1. THE JOHARI WINDOW

The Johari window (named for its originators, psychologists Joseph Luft and Harry Ingham offers a convenient way for understanding the skills involved in interpersonal communication.

	Known to self	**Not known to self**
Known to others	I Public area	II Blind Spot
Not known to others	III Hidden area	IV Unknown area

I. The Public Area contains the data known both to the self and to others, e.g., that I have brown hair, that I am male or female, that I speak English.

II. The Blind Spot contains data known to the others but not to the self, e.g., how the back of my head looks, that there is a spot on the seat of my pants, some facial mannerism of which I am unaware.

III. The Hidden Area contains certain things known to the self but not to the others, either because there has been no opportunity to reveal them or because I really wish to keep them hidden: e.g., where I was born, my mother's maiden name; or, in the second category, my age, that I have three false teeth, how much I earn.

IV. The Unknown Area is the wellspring of energy, creativity, and surprise, for it holds all the potentialities that are known neither to the self nor to the other. This material is below the level of conscious awareness, but some elements of it may emerge in a free, open and supportive interchange.

The larger the public area, the easier it is for a group to work together, since more of the skills and resources of the group members are available for the task at hand. The larger the public area in a relationship between two people, the greater the possibility for closeness and intimacy. The public area can be enlarged by self-disclosure, that is when a person begins to share his or her perceptions, feelings and thoughts openly with another or with a group. Two sets of skills are necessary for successful self-disclosure, that is when a person begins to share his or her perceptions, feelings and thoughts openly with another or with a group. Two sets of skills are necessary for successful self-disclosure: (1) the

skills of expression, of sending clear messages on the part of the discloser; and (2) the skills of listening, of receiving messages sensitively and accurately on the part of the other.

The other way to enlarge the public area is through feedback, that is, through the other revealing to the self-some of the contents of the blind spot, specifically, how the self is perceived by the other. Feedback allows us "to see ourselves as others see us"; it can tell us what effect our behavior is having on them. Again, two sets of skills are necessary: those for giving and those for receiving feedback.

Any change in one area will affect all the others. It takes energy to hide or to be blind to behavior which is involved in an interaction. Therefore, self-disclosure and feedback tend to release energy and to enhance freedom of action. In a group with a high degree of mutual trust and openness, the release of energies may tap into the unknown area, producing flashes of insight and creativity previously unsuspected either by the self or the others.

Objective:

To enable participants to practice using the johari window

1. **Divide into trios.**
2. **Write down two things in the public area that each person knows about you.**

Public Area	Blind Spot
1.	1.
2.	2.

Hidden Area	Unknown Area
1.	1.
2.	2.

Write down something from your hidden area. You are free to chose what you wish to reveal about yourself and should do only what you are comfortable with.

Feedback: each person tells the other two something he or she may not know about himself or herself. He or she can write it in his or her blind window. Remember that all are free to choose what they want to say and how much risk they feel comfortable in taking.

Discuss in total group:

- What happened in your trio? any insights? surprises?
- How comfortable/uncomfortable were you in self-disclosure? in giving feedback?

Note: An additional step in a group whose members know each other fairly well: Each member draws a Johari window for the other two in the trio, filling in the windows with data observed during the group interaction. Persons exchange drawings, discuss differences in perceptions, feelings.

2. DESCRIBING YOU, DESCRIBING ME

Objectives:

To encourage free association about self and another.
To use such free association about self and another.
To use such free association as a means of increasing self-awareness.
To use such free association as a means of building trust between partners.

a. Group members stand up and move around the room in silence. After a few moments, they choose someone they would like to get to know better. No one should assist participants in making this choice.

b. Pairs find comfortable seating, then spend two or three minutes writing a "free association" description of themselves. (See Ex. 3, AUTOMATIC WRITING, earlier for detailed instructions.)

c. Participants are asked to repeat the free association process, this time writing a description of the partner.

Partners share their writing and discuss:

- Were there similarities and differences between self-description and description by partner?
- Did any parts of your partner's description of you sound familiar? Did any of it seem inaccurate?
- How do you feel at the end of this exercise? Do you notice any difference as compared to when you began?

Allow time for sharing of insights and comments in the total group.

3. SHARING SECRETS

(This exercise requires a trained facilitator)

Objective:

To enable participants to experience self-disclosure as freeing

a. To preserve anonymity, provide identical pencils and cards or slips of paper for everyone. Each person jots down on the card a secret about himself or herself that has rarely or never shared with anyone. The cards are folded and placed in a container. Each person draws one and reads it aloud.

b. The group discusses each secret as read, without breaching the anonymity. There is a freeing aspect simply in being able to share a secret anonymously. Moreover, quite often the person discovers that something she or he has been hiding as a "dark secret" is not regarded as "dark" by others, or is something which others in the group have also experienced.

c. At the end of the exercise, the cards are gathered up and destroyed.

4. DISCLOSING NEGATIVE FEELINGS

(This exercise requires a trained facilitator.)

Many of us are able to express warmth, caring and love, but have a difficult time sharing so-called negative feelings like anger. Sometimes we may have difficulty even admitting these to ourselves. This exercise is intended to show that venting such feelings is not necessarily bad, and may actually have a freeing and healing affect. These exercises should only be attempted when the participant is entirely willing. They should never be attempted by an inexperienced group leader, since the release of strong negative feelings often leads to deeper emotional expression of rage, abandonment or sadness, and can induce a lengthy period of weeping. The group needs to be highly cohesive and caring, with enough time to provide support and closure for the individual who has been the focus of the exercise.

These exercises are usually not planned ahead of time, but are utilized when a group member is unable to deal verbally with feelings.

Objectives:

To enable participants to vent anger in a safe environment.
To demonstrate that venting of anger can be freeing.

Resources:

(1) A trained facilitator.

(2) A large firm pillow or a batacca (pillow stick), or a pillow in an oversized pillow case so that the individual can grasp the ends and bang the pillow against a chair or the floor.

a. The participant kneels on the floor with the pillow in front of him or her and is asked to pound the pillow rhythmically with both fists. The facilitator remains close by for reassurance.

b. While pounding, he or she repeats an appropriate phase, like "leave me alone!", "No!", "Let me go!", Get off my back!", I hate you!", or some other phrase that occurs to the person.

c. An alternative exercise: The participant is asked to role play the situation he or she is angry about, choosing another group member to represent the other party in the situation. They stand on opposite sides of a chair with a pillow placed on

it. As the person begins to express his or her anger verbally, he or she is asked to use blows on the pillow to emphasize the statements as a kind of exclamation point.

Discuss in total group:

- How does the participant feel at the end of the exercise?
- How do others members of the group feel as they watch the open expression of anger? Were they aware of changes in breathing? Muscular tension? Butterflies in the stomach?
- Were you reminded of anything in your experiences as you watched?
- How were you taught to deal with angry feelings?
- If anger is not expressed, what happens to it?
- Share your feelings and support with the participants in this exercise.

C. COMMUNICATION SKILLS: ACTIVE LISTENING

Communication is a two fold process, depending for its success on sensitive receiving of messages as much as on clear sending. The skills of active listening are the skills of the receiver. It is not enough to be within earshot and let the message wash over one. Listening is an active process, demanding focused attention, awareness of non-verbal, careful checking of one's perceptions. This section provides an introduction to some of these skills, and requires groups.

1. MIRRORING

Objectives:

To increase awareness of nonverbals.
To increase attentiveness to the other.

a. Participants pair and stand facing each other.

b. Ask one participant to take the role of the sender of messages, and the other to become the mirror. The sender can do anything he or she wishes--pretend to be getting dressed, express feelings, make faces whatever. The "mirror" attempts faithfully to reflect whatever the sender does.

c. Reverse roles.

d. Discuss, first in dyads, then in total group:

- How did you feel as sender? as mirror?
- Does the sender think he or she was reflected accurately by the mirror?
- Did you learn anything about your attentiveness in this exercise? about the other aspects of yourself?

2. MAKING CONTACT WITH OTHERS

Adapted from Andrew Panzarella, *Microcosm:* St. Mary's College Press, Winona, Minn., 1972.

Communication is a process of reaching out in order to make contact with others. But often we are ambivalent about contact: We want closeness, we want to be understood and to understand, but we also want privacy and fear intrusion.

Objective:

To enable participants to explore their feelings about contact and private space.

a. Ask participants to arrange their chairs in a circle.

b. All close their eyes and in silence proceed to explore their space, stretching out hands and feet in all directions--up, down, left, right, forward, back--exploring their space as fully as possible, while still remaining seated.

c. After three or four minutes of exploring the space, all open their eyes and discuss.

- How close are you to the nearest member of the group?
- Did anyone leave his or her chair somewhat outside the circle? Does this spatial arrangement reflect anything about the relationship of person to group?
- How did you feel when exploring your space with your arms and legs.
- Did you touch anyone else during your explorations? Did anyone touch you?
- How did you feel about touching or being touched? Did you feel you were intruding? Being intruded upon?
- Do you feel you have enough space? Do you feel others are crowding in on you?
- What did you think about the relation of physical distance to the ability to make contact with others?

3. RECEIVING MESSAGES: A GET-ACQUAINTED EXERCISE

Objective:

To increase attentiveness to the sender.

a. Participants form circles of six to eight persons each.

b. Each person takes a turn, giving his or her name and favorite color, using an "ing" verb to describe some personal characteristic, and mentioning a current concern.

Participants then turn their chairs around, so that they have their backs to each other, and jot down what they remember. They turn back to the circle and share what they have written:

Discuss:

- How much were you able to remember of what each person said?
- What helped?
- What hindered?

4. PERCEPTION CHECKING

(This exercise requires a trained facilitator.)

Objectives:

To increase awareness of differences between observations and inferences.
To practice checking inferences with the other.

a. Participants are invited to choose a partner whom they do not know very well. A describes B, drawing some inference from the observation , according to the following pattern:

   A. I see that you are tapping your left foot, and I think that indicates tension. I think you may be feeling nervous in this situation. Is that so?
   B. Responds.

b. Reverse roles and repeat.

Discuss:

- How did you feel when the other described you?
- What are some consequences of failing to check out perceptions?

c. Facilitator can stop the discussion at a given moment and ask each group member to jot down how he or she feels about the discussion at that moment, i.e., positive or negative.

d. Then each member jots down how he or she thinks each other is feeling. Each member's self-evaluation is put on the board. The group is then polled: "How many guessed that Jane was feeling positive?"

e. Individuals then interview those whose feelings they misread to discover the cause of the misreading.

f. Group discusses ways to improve accuracy, factors that prevent us from perceiving accurately.

This exercise can be repeated several times, using statements about which there is a difference of opinion in the group, so that members can improve their accuracy of perception.

5. LISTENING TRIOS

Objectives:

To give practice in paraphrasing and empathizing.
To give practice in clear expression of thoughts and feelings.

a. Form groups of three.
b. A shares with B around some topic, e.g.,

- Some important things that have been happening in my life lately.
- What I like best about myself.
- Something I am really concerned about right now.
- Something I'd like to change about myself.

B tries to be a sympathetic listener--drawing A out, paraphrasing, reflecting A's feelings. C observes the conversation, paying attention to clear expression by A, accuracy of paraphrasing and identification of feeling by B.

c. After three to five minutes C feeds back observations.

d. Continue exercise until each person has had a turn in all three roles.

e. Discuss:
   - What difficulties did you experience in each role?
   - What barriers do you observe to effective listening?
   - How effective was your self-expression?
   - To what degree did listener demonstrate the following behavior of a good listener?

SOME EXAMPLES OF A GOOD LISTENER

1. Check the physical surroundings to eliminate distractions and interference: noise, heat, or cold, distance, seating, symbolic barriers.
2. Be attentive--give your full attention, undivided, to the other.
3. Use supportive nonverbals; eye contact, smiles, nods and other gestures.
4. Use "Door Openers":
   - I See
   - Hmmm.
   - How about that?
   - Tell me more.
   - Would you like to talk about it?
   - This seems like something important to you.
   - I'd like to hear about it.
   - Interesting.
   - You don't say.
   - No fooling.
   - Shoot, I'm listening.
5. Paraphrase: Check that you are hearing the content accurately. "I hear you saying..."
6. Check your perceptions: "I think you're feeling...Is that so?"
7. Accept the feelings of the other person as facts; don't tell the other that she or he cannot or does not or should not feel that way.
8. Avoid closed questions, i.e., questions which indicate which answer you expect: "you're not going, are you?"
9. Avoid "door closers," i.e., forms which tend to arouse defensiveness.
   - You have to go.
   - You'd better not try that.
   - You shouldn't feel that way.
   - Why don't you do what I do?
   - Here are the facts.
   - What you need is....
   - The trouble with you is...
   - Let's forget it.
   - You're wrong.
   - You're right.
   - You're stupid; you should know better
   - Why did you?
   - You always . . .
   - You never...
10. Give honest feedback on mixed messages: "you are saying 'yes', but you're frowning."

6. DEALING WITH "MIXED MESSAGES"

Sometimes the other sends a "mixed message"that is, the gestures and body language or tone of voice seems contrary to the verbal content, or one part of the content seems to contradict the other part. Understandably, mixed messages are often confusing to the receiver, who needs the skill to disentangle the two messages and check perceptions with the sender.

Objectives:

To practice disentangling mixed messages.
To practice perception checking on mixed messages.

a. Choose a partner and sit facing each other. Begin a conversation, with A taking care to cancel his or her statements non-verbally--by a laugh, tone of voice, gesture, wink, or whatever.

b. Reverse roles, with B doing the non-verbal canceling.

c. Share with your partner:

- How did it feel to be on the receiving end of a mixed message.
- What means did you use to cancel your messages?
- Did either of you use a verbal message where one part cancels the other, e.g., "I like you--you're such a cute little dope"?
- How did you attempt to deal with the mixed message?

d. Repeat the experience, but this time the receiver consciously tries to separate the two parts of the message and either (1) asks for clarification--"What are you telling me?" or (2) indicates clearly which part he or she is responding to--"I hear 'dope' wrapped up in that sweet message, and I don't like that."

7. IDENTIFYING THE OTHER'S FEELINGS

Adapted from Thomas Gordon, *P.E.T.: Parenting Effectiveness Training:* New American Library, NY, 1975.

Objective:

To Identify the other's feelings when it is not expressed directly.

a. Participants use work sheet, "Recognizing Feelings," jotting down the feelings they identify behind the statements.

b. Pair and share results.

c. Discuss in total group.

RECOGNIZING FEELINGS

Read each item separately, trying to listen carefully for feelings. Then in the right hand column write the feeling or feelings you perceive. Discard the content and write in only the feeling--usually one or several words. Some statements may contain several different feelings; write all the main feelings you perceive.

The other person says:	*The other person is feeling:*
1. I don't know what's wrong. I'm just not getting anywhere. Maybe I should just quit trying.	_____ _____ _____
2. For all the attention anyone pays me in this place, I might as well not be here.	_____ _____ _____
3. If things don't improve around here, I'll look for a new job.	_____ _____
4. That teacher is awful. She didn't teach me a thing.	_____ _____
5. Can't you see I'm busy?	_____
6. The deadline for this term paper is just not realistic.	_____ _____
7. I'd sure like to go, but I just can't call her up. What if she'd laugh at me?	_____ _____ _____
8. I'm putting in a lot of time practicing, but I don't get the result Anne does.	_____ _____ _____
9. Why did old Mr. Sawyer make me stay after class? I wasn't the only one who was talking.	_____ _____ _____
10. I'd like to go on to college, but I don't know if I can make the grade.	_____ _____

D. COMMUNICATION SKILLS: GIVING AND RECEIVING FEEDBACK

The notion of "feedback" comes from the field of automation. Feedback is any information about the result of a process, especially when used as an input to maintain the output with certain limits. Thus, the thermostat gives feedback to the furnace on how well it is heating the house, and this information either turns the furnace on or turns it off automatically.

In the proces of interpersonal communication, feedback means giving the other information on how his or her behavior is affecting you. To return to the Johari window, feedback is information coming from Area II, the blind spot. However, unlike the automation process, the communication process requires choices both on the part of the giver and the receiver of feedback. The following "Notes on Feedback" indicate the main elements to be considered.

Feedback is the communication to another person of information about how his or her behavior is affecting you. It is not a demand for change, but rather the giving of some relevant information. It leaves the receiver free to decide what use, if any, he or she will make of the information. Feedback helps a person to learn from experience; it enables him or her to check on how well his or her behavior matches his or her intentions; it increases his or her options. The following guidelines indicate more or less effective ways or giving feedback.

ON THE PART OF THE GIVER OF FEEDBACK

Feedback is *more effective* when it is:

1. *Asked for* or there are other clear indications that the receiver is ready for it.
2. *Descriptive:* A clear report of the facts rather than your ideas about why things happened or what they mean. Stick to "I see," "I hear," "I feel." Use direct quotes and examples.
3. *Specific:* "When you interrupted Helen just now, I felt annoyed."
4. *About modifiable behavior.*
5. *About observable behavior.*
6. *Recent:* Usually, it is most useful when given at the earliest opportunity after the behavior.
7. *Given at an appropriate time:* It should be given when there is a good chance it can be used.
8. *Given to be helpful:* Giver needs to consider his or her own motives.
9. *Not demanding a change,* but trying to make new data available to the receiver.
10. *One point at a time.*

Feedback is *less effective* when it is:

1. *Imposed:* If not ready, the receiver will be apt not to hear it or to misinterpret it.
2. *Evaluative:* "You're pushy/dominating/lazy/selfish," or whatever other label.
3. *General:*"You always try to boss the show/You never do your share."
4. *About behavior not under the control of the receiver,* e.g., a nervous tic, a habitual mannerism, a physical characteristic.
5. *About motives or intentions.*

6. *Ancient history:* "When you called me last month..."
7. *At an inappropriate time:* e.g., if the receiver is very busy, preoccupied, depressed.
8. *For the giver:* To enable the giver to relieve anxieties, demonstrate superiority, control the other, etc.
9. *Demanding a change:* "I've told you what's wrong with you; now it's up to you to change!"
10. *An overload.*

ON THE PART OF THE RECEIVER OF FEEDBACK

1. Remember you are free to decide what use, if any, you make of the information.
2. Remember that feedback helps you to learn from experience. It enables you to check on how you are coming across to the other, how clearly you are expressing your feelings, how well your behavior matches your intentions.
3. It is helpful to ask for feedback, and to mention specific points on which you would like feedback.
4. It is helpful to check whether you have heard accurately by paraphrasing what has been said.
5. It is helpful to thank or otherwise reward the giver of feedback, if you wish the feedback to continue. The giver of feedback has probably taken a risk in offering the comment, and may be anxious about it, so it is important to show your appreciation, along with whatever other feelings you may be having.
6. Share your feelings, but try not to get defensive or get into an argument about the content. Remember that all you need to do is to take this bit of information under consideration.

1. THE GIFT OF HAPPINESS: GIVING AND RECEIVING POSITIVE FEEDBACK

Objective:

To practice giving and receiving positive messages.

a. Each participant takes off one shoe and puts it in front of her or him to serve as a mailbox. The group has twenty minutes in which to write messages.

- Addressing each message to a specific person, by name.
- Writing in the first person, "I see...I like..."
- Being honest, clear and precise about something positive you have observed in the other, why you are glad to be in the group with her or him, etc.
- Signing or not as you choose.

b. Messages are delivered. Each person reads his or her own.

c. Discuss:

- What feelings come up when you are acknowledged positively?
- Was it difficult for anyone to receive positive feedback? Did you find yourself spontaneously thinking, "Yes, but..."?
- In trying to be specific in your positive message, did you become aware of something you had not noticed before?

- Did you find it easier to give or receive positive feedback?
- Are any of the messages ambiguous? If the message is signed, ask the sender to clarify.

2. SYMBOLIC FEEDBACK

Objective:

To develop skill in expressing feedback symbolically.

a. Each person takes a turn at becoming the focus of the group.

b. Other members of the group think of an animal which they associate with the receiver of the feedback. "If you were an animal, I think you would be a..."

c. Discuss:

- How do you feel about your animal "portraits"?
- What reasons did the giver of the feedback have for the choice?

d. Alternatives: a plant, a tree, a kind of automobile, a flower.

3. A FEEDBACK EXPERIMENT

(A trained facilitator is required for this exercise.)

Objectives:

To develop ease in requesting feedback.
To develop skills in giving feedback.

a. Facilitator calls for three volunteers. Each volunteer asks the group for feedback on the impression he or she is making on the group.

b. Facilitator asks the group to think of ways in which any two of the three are like each other and different from the third. Members take a few minutes to write down as many points as they can in all possible combinations of three people taken two at a time.

c. Members take turns giving their perceptions of the similarities and differences.

d. The three receivers of feedback then respond:

- Asking for clarifications, if any are needed.
- Sharing their feelings.

e. Facilitator asks for three other volunteers and continues with the exercise until all who wish to volunteer have had the opportunity to do so.

4. A FIRST EXPERIENCE WITH FEEDBACK

Objectives:

To give experience in asking for feedback.
To practice skill of giving specific, non-evaluative feedback.

a. Each group member writes a question concerning something she or he wants to know about himself or herself in the group.

b. Group members who so desire offer their comments, supporting their responses with specific examples.

c. Discuss:

- How do you feel in asking for feedback--comfortable? Anxious? Embarrassed?
- How do you feel in giving feedback?
- Did several persons note the same behavior?
- Did you make any discoveries about yourself? About the others?

5. GROUP SCULPTURE

Objectives:

To develop skill in expressing feelings toward another non-verbally.
To enable a group member to give non-verbal feedback to the group.

a. One person volunteers to act as "sculptor." Others of the group are to act as "clay". One or two members are detailed to be "cameras," noting gestures and postures.

b. The sculpture than puts each group member in position, according to her or his perceptions of their closeness or distance from each other, their role in the group, their characteristic gestures and posture.

c. Discuss:

- The "cameras" feedback their observations.
- Group members share their feelings and perceptions, first of their own position, then of others in the sculpture
- Observers and "Sculptures" check their perceptions with the sculptor. The experience may be repeated with another volunteer as sculptor.

d. Variation: The sculptor may give each statue one line to speak, either to the group or to an individual member.

6. SEEING OURSELVES AS OTHERS SEE US

> Oh, wad some power the giftie gie us
> To see ourselves as ithers see us...

The videotape machine and the tape recorder have quite literally answered Robert Burn's prayer. Most of us experience a shock the first time we receive feedback from these machines, so accustomed are we to viewing our behavior from the inside out, rather than to perceive ourselves from the outside. Either machine can be used in the following exercise.

Objective:

To experience feedback from audio and/or videotape.

a. Two or three people can either role play a situation or engage in a discussion of some topic that is personally involving, e.g., I am happiest when..."The think that turns me off most is...Something I do well...Something I'd like to change about myself...

b. Continue the interaction long enough so that the participants have ceased to be aware of the recording device.

c. Other group members act as observers, using the following Observer's Sheet.

d. Replay the episode. The participants makes notes on their own behavior; the observers add to their work sheets.

e. Discuss:

- How did the participants feel on seeing and/or hearing themselves? Any surprises?
- What did the participants notice about their own communication styles?
- What did observers notice? Did observers pick up additional points from the recording.

You may want to replay portions of the tape for close analysis. You may also wish to re-enact part or all of the original situation, with participants trying alternative behaviors.

OBSERVER'S SHEET

Directions: Choose one person whom you are going to observe during the interaction. The sheet provides two columns, one for the speaker, the other for the listener/responder. In the top half of each column, record the non-verbal behaviors of your person as he or she speaks and listens, using check marks and/or short phrases. In the bottom half of each column, record verbal behaviors.

OBSERVER'S WORK SHEET

I. Non-Verbal Behavior

LISTENER/RESPONDER	SPEAKER
eye contact	
physical distance	
body direction (toward or away from the other)	
body gestures (withdrawn . . . . aggressive) (neutral . . . . supportive)	
body movement (rigid . . . . fluid)	

II. Verbal Behavior	
Door Openers (I see—tell me more—)	Speaks for self? for others? (I feel, I think, or we feel?)
Paraphrases content (I hear you saying . . .)	States points clearly
Checks own perceptions (I think you feel . . .)	Gives examples
Describes behavior of others (descriptive, not evaluative language)	
Shares own feelings	

E. CARING AND INTIMACY

Caring implies a concern for the needs of others, which may range from simple solidarity to active cooperation, friendship and deep intimacy. Caring requires an awareness of other's needs, a willingness to help meet them, and - if the relationship is one of a healthy interdependence—some skill in negotiating needs between the self and the other.

Hall defines intimacy as "a relationship in which I share my innermost being, my hopes and fears, anxieties and aspirations, my thoughts and emotions with another human being in such a way I encourage him or her to feel free to do likewise." If caring is to develop into intimacy, it requires time, openness, commitment of both partners to sustained accountability and skills in dealing with conflict. Intimates accept that their relationship is never static; they are flexible and never stop learning new ways to respond realistically to each other in the here and now.

1. MUTUAL FUNDS

Objectives:

To allow group members to appreciate the contributions of other participants

To strengthen the cohesiveness of the group by bringing out similarities between people.

Materials:
Play money in three or four denominations, the higher the better, in sufficient quantity so that every participant has one of each denomination.

a. Each person is asked to share with the group her or his (a) greatest fear, (b) greatest joy and (3) greatest hope. When everyone has had a turn, group members, one at a time, pass out their "funds" to the others based on their ability to relate to the hopes, fears or joys of that individual. Funds may be disbursed to many people or in lump sums to one or two.

b. *Variation:* This exercise can also be done at the end of a group meeting. Money is then paid out for anything someone might have said that was particularly meaningful, personally helpful or "close to home". As before, be sure that each participant specifies the reason for his or her payment.

c. Discuss:
   - How did you feel as a receiver of funds? As a giver?
   - Did you notice a variety of responses to receiving money?
   - Did you notice the differing styles people used to pass out their funds?
   - Was there anyone in the group who did not receive any funds?
   - How do you feel about that? Can the group resolve this before it adjourns?
   - When someone shares his or her vulnerability, how do you feel about her or him?

2. EXPLORING VARIOUS DEFINITIONS OF INTIMACY

Objectives:
To enable participants to analyze various definitions of intimacy.
To enable participants to identify elements they may wish to include in their own definition of intimacy.

Materials:
The Credo for Relationships by Thomas Gordon. *The Credo for Relationships* by Virginia Satir.

a. Read over *The Credos* by Gordon and Satir, therapists who have had extensive experience in helping people improve their relationships.

b. Choose two statements which most appeal to you. Try to identify the elements which each writer regards as important in an intimate relationship. What assumptions is each writer making about human beings, about change, about solitude, about commitment and accountability? What expectations would each have of "the significant other"?

c. Discuss with a partner or small group.

d. Which elements, assumptions, expectations do you share?

3. DEVELOPING A PERSONAL CREDO

Each of us has his or her idea of a deeply satisfying human relationship. It is important to make explicit our assumptions and expectations and to test them against reality. Just

as we can condemn ourselves to failure by holding ourselves to a standard of perfection, so we can destroy an otherwise fruitful relationship by making unrealistic demands on self and others.

Objectives:

To enable participants to clarify their assumptions about intimacy and their expectations of self and others.

To enable participants to check the realism of their expectations.

a. Write your own credo for relationships, taking into account in some way the following factors, among others.
   - time
   - relationship to the future
   - openness to change in external circumstances, in self, in partner
   - accountability
   - control
   - conflict
   - commitment to one's personal growth
   - loneliness
   - solitude/privacy

b. Reread your credo and make a list of your assumptions, your expectations of yourself, your expectations of the "other."

c. Share with a close friend. Discuss:
   - Are my assumptions well founded?
   - Are my expectations realistic?

Two Credos for Relationship

Thomas Gordon's Credo for Relationships

You and I are in a relationship which I value and want to keep. Yet each of us is a separate person with his own unique needs and the right to try to meet those needs. I will try to be genuinely accepting of your behavior, both when you are trying to meet your needs and when you are having problems meeting your needs.

When you share your problems, I will try to listen acceptingly and understandingly in a way that will facilitate your finding your own solutions rather than depending upon mine. When you have a problem because my behavior is interfering with your meeting your needs, I encourage you to tell me openly and honestly how you are feeling. At those times, I will listen and then try to modify my behavior.

However, when your behavior interferes with me meeting my own needs, thus causing me to feel unaccepting of you, I will tell you as openly and honestly as I can exactly how I am feeling, trusting that you respect my needs enough to listen and try to modify your behavior.

At those times when neither of us can modify his/her behavior to meet the needs of the other, thus finding that we have a conflict-of-needs in our relationship, let us

commit ourselves to resolve each such conflict without ever resorting to the use of either my power or yours to win at the expense of the other losing. I respect your needs but I must also respect my own. Consequently, let us strive always to search for solutions to our inevitable conflicts that will be acceptable to both of us. In this way, your needs will be met, but so will mine - no one will lose; both will win.

As a result, you can continue to develop as a person through meeting your needs, but so can I. Our relationship can always be a healthy one because it will be mutually satisfying. Thus, each of us can become what he is capable of being, and we can continue to relate to each other in mutual respect, friendship, love and peace.

Virginia Satir's Credo for Relationships

I want to love you without clutching
appreciate you without judging
join you without invading
invite you without demanding
leave you without guilt
criticize you without blaming
and help you without insulting.

If I can have the same from you
then we can truly meet
and enrich each other.

---

4. EXPRESSING WANTS AND NEEDS CLEARLY

This skill is particularly important for sustaining an intimate relationship since we are all prone to assume, "If you really loved me, you would know what I want before I ask."

Objective:

To express one's needs and wants clearly and specifically.

a. Divide into groups of three to five people.

b. Each group number receives one slip, containing a vaguely worded need or want, e.g., "I want you to listen to me." One member asks the group to meet the need thus expressed. The others take turns making the need more specific, and hence achievable , by asking, "Do you mean you want to tell you what I hear you saying?" etc., until they get at least three positive answers.

c. Discuss:
   - How did you feel when you first heard the request?
   - Do you make such requests in your daily life or meet them from others?

d. Some sample statements that can be used in 'b" above:
   - I want you to be more supportive.
   - I think the people in this group would trust each other more.

- How can you be so sloppy?
- It seems like a long time since we've had an evening together alone.
- You should feel more self-confident.
- I should be more organized.
- I want you to love me.

F. DEALING WITH CONFLICT

Conflict is an inevitable part of human life, a necessary condition for growth and for the development of mutually rewarding relationships. However, to deal with conflict creatively and constructively requires skill. This section presents exercises and analysis toward that end.

1. BRAINSTORMING ASSOCIATIONS WITH "CONFLICT"

Objective:

To enable a group to get in touch with their dominant attitudes toward conflict.

a. Group brainstorms associations with the word "conflict" as two recorders write down the words as fast as they come to mind.

b. Group goes through the list, evaluating the words as positive or negative. In most groups, the list will be overwhelmingly negative.

c. Discuss:
   - Why do we view conflict as negative?
   - What is the worst thing you can think of as happening as a result of conflict?
   - Can you see any advantages in conflict?

2. UNDERSTANDING ASPECTS OF CONFLICT

Conflict means to come into opposition, whether with weapons as in battle, or physically as in children's rough and tumble, or verbally as in a quarrel between friends.

Objective:

To present an analysis of conflict

The outcomes of conflict as we know it are either:

a. Win/Lose. This situation is the predominant form in our culture, where we tend to define situations--whether in sports, education, business or even personal relations--as competition for scarce resources, the trophy, the scholarship, the job.

b. Lose/Lose. A Win/Lose approach leads easily into a Lose/Lose situation, since the anger and resentment of the loser does not disappear, but simply goes underground to emerge later as backlash. Thus, in a quarrel between siblings, when the parent

tervenes to establish Johnny's ownership of the toy, Tommy's resentment may express itself by breaking the toy so that neither one can play with it.

c. Win/Win. Fortunately, we need not define every conflict situation as competition for scarce goods. Because human beings are basically interdependent, the achievement of my goal may include the achievement of yours, as when the members of a consumer cooperative pool their efforts to improve the quality and reduce the costs of food to each member. Moreover, when we have identified a common goal, conflict, if openly surfaced and honestly faced, can improve both planning and implementation. More alternatives are likely to emerge from opposed views on how to proceed, and the resultant solution is apt to be better than that which any single participant could have produced.

Conflict is an inescapable part of human life. As soon as there are two people, there are two viewpoints and two sets of needs, which are bound to rub against each other some of the time. In any organized human effort, we must set up different roles and responsibilities, hence different needs and priorities. In a family, Mom needs a time of peace and quiet just when Johnny needs to blow off steam. In a business, the sales manager needs prompt delivery and hence wants a large inventory on hand, but the production manager wants a low inventory to keep down costs.

It would seem, then, that we do not have a choice about whether or not to encounter conflict; since conflict is inevitable, our only choice is how to deal with it. There are three basic ways of handling conflict:

1. Moving away from it either by total denial, or by suppressing or minimizing the differences, or by distracting ourselves and the other by changing the subject, or by giving in, surrendering or placating.

   Partial or total suppression of conflict, generally leads to physical and/or psychological sickness for the weaker party, or to manipulation and emotional blackmail which interferes with the relationship, and/or to an enlarged blindspot on the part of the more powerful party, and eventually an explosion of suppressed resentment in some form of aggression.

2. Moving against the other, fighting back in an attempt to overpower the other. This mode produces escalation in feelings of anger and hostility and in violence of actions and reactions.

3. Moving toward the conflict in an open confrontation. Confrontation is a way of using opposition constructively, trying to move from a Win/Lose situation toward a Win/Win situation.

   Confrontation requires a willingness to communicate, to explore alternatives and to increase options.

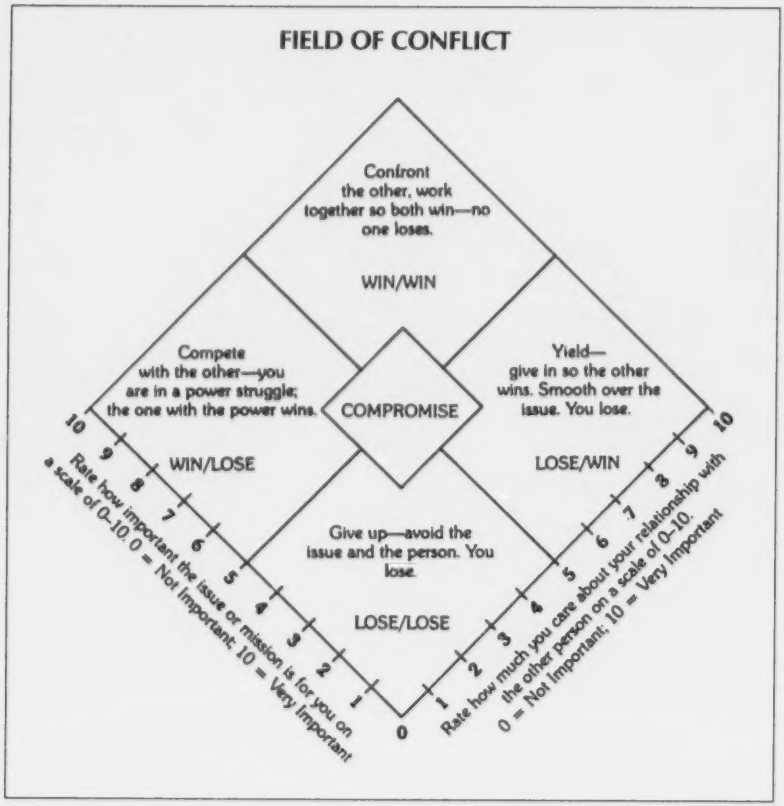
   a. Identify a person with whom you are having a conflict.

   b. Indicate how much you care about your relationship with that person on a scale of 1-10. . . 10 meaning you have strong feelings of wanting to maintain your relationship, 1 meaning you have relatively little investment in maintaining the relationship.

c. On a scale of 1-10, indicate how important the issue about which you are in conflict is to you . . . 10 meaning the issue is extremely important and you think about it night and day, 1 meaning the issue itself is relatively unimportant.

d. On the following chart, indicate where your conflict lies to assess the nature of the conflict in your life. As accurately as possible, determine how the person you are in conflict with might answer the same question and indicate what you think his/her position would be on the chart below. Reflect on what must be done to move the conflict, for the both of you, into either the compromise or collaborative areas on the chart.

Another way to conceptualize the outcomes and strategies for dealing with conflict is illustrated by the diagram "Field of Conflict" where the two factors considered are concern for relationships (the right axis) and concern for tasks (the left axis).


FIELD OF CONFLICT
Confront the other, work together so both win—no one loses.
WIN/WIN
Compete with the other—you are in a power struggle; the one with the power wins.
COMPROMISE
Yield—give in so the other wins. Smooth over the issue. You lose.
WIN/LOSE
LOSE/WIN
Give up—avoid the issue and the person. You lose.
LOSE/LOSE
Rate how important the issue or mission is for you on a scale of 0–10. 0 = Not Important; 10 = Very Important
Rate how much you care about your relationship with the other person on a scale of 0–10. 0 = Not Important; 10 = Very Important

3. IDENTIFYING A CONFLICT SITUATION

Objectives:

To enable participants to identify a conflict situation in their own lives.
To enable each participant to identify the problem clearly.

a. Complete a Scribble Sheet for yourself.

b. Pair and share with your partner.

c. Act as consultants to each other to enable each other to arrive at a clear definition of the problem.

Ask: What do I want in this situation?
Who owns the problem?

4. DECIDING WHETHER TO CONFRONT

Objectives:

To enable participants to assess strengths and weaknesses of their own position.
To enable participants to frame a strategy.

a. Fill out the Scribble Sheet: Deciding to Confront.

b. Pair and share with partner.

c. Act as a consultant for your partner. Ask:

- Are you willing to take the risk?
- When do you plan the confrontation? Is the other in a state to listen?
- Where do you plan it?
- Are you confronting behavior or motives?
- Can you be clear, concrete?
- Have you looked at your own motives--are you fairly sure you are not meeting your own needs at the expense of the other?
- How much are you willing to invest in working through the confrontation?

5. HOW TO CONFRONT

Adapted from Gracie Lyons, *Constructive Criticism: Issues in Radical Therapy* Press, Berkeley, California, 1973.

Objective:

To enable participants to build skill using this formula.

a. Role play some of the following situations so that participants can gain facility in using the formula.

- Worried parent confronting teenage daughter who stayed out till 3:00 AM.
- Employee confronting boss on the subject of a raise.
- Wife confronting husband on the need to make vacation plans.
- Worker confronting colleague who tries to get others to do his/her job.

b. Observers watch role plays and feed back observations:
   - Is language non-evaluative?
   - Do participants make clear statements of feelings?
   - Do participants make clear statements of intentions?
   - Do participants check perceptions and interpretations?

The following formula puts in concise form all the elements for a successful confrontation:

- When you do A (describe specific action or words in non-evaluative language).
- I feel B (name your feeling, without accusing the other and without substituting your opinion for your feeling).
- and I want you to (be clear and specific about what you want from the other).
- because of (appeal to a goal or a value that you both share).

Be sure to state your positive intent; underline the common goal or value that you share with the other. Do not threaten or bribe.

Scribble Sheet: Deciding Whether to Confront

1. What do I want in this situation?

2. Are my goals compatible with the goals of the other person?

3. Is this a survival situation for me, or is there a chance for a Win/Win resolution?

4. How much commitment to dialogue is there in this situation?

   —how willing am I to follow through on this confrontation?

   —How willing do I think the other person is?

5. What leverage do I have in this situation?

   —How much does the other value our relationship? My contribution to our common effort?

   —What allies do I have? (friends, fellow workers, a union, etc.)

6. How much risk am I willing to take?

A Scribble Sheet for Yourself

	When I confronted someone	When I was confronted
1. Who was involved?		
2. Relationship?		
3. Where?		
4. When?		
5. What did the other do?		
6. What did I do?		
7. How did I feel?		

6. HOW TO HANDLE BEING CONFRONTED

Objectives:

To develop skill in responding non-defensively to attacks.

a. Role play some of the following common attacks:

- "You are always late!" (Young woman to her date)
- "You always hog the limelight!" (Wife to husband on way home from party)
- "Can't you ever get things straight?" (Employer to Employee)
- "It was not your place to make that suggestion." (One committee member to another after a meeting)

b. Some methods to use when someone confronts you:

- Emphasize with the other's feelings.
- Paraphrase what the other is saying ("I hear you saying...") Be sure you have the message clear before you agree or disagree.
- Ask questions to clarify what specifically you are doing that is the occasion for the other to call you "selfish," "arrogant," or whatever. Either ask for an example or ask "Do you mean...?"
- Try to maintain a problem-solving attitude: you want to learn from the other's observations, feelings, wants.

7

Exercises To Develop Imaginal Skills

EXERCISES TO DEVELOP IMAGINAL SKILLS

Imaginal Skills: The blend of fantasy and feeling that enables us to combine images and ideas in new ways, to see alternatives, to change conventional ways of doing things, to remedy deficiencies.

Examples of Imaginal Skills

1. The ability to "break set," i.e. to identify one's unconscious assumptions about the limits in a situation.
2. The ability to defer judgment, to avoid the habitual response.
3. The ability to tolerate ambiguity.
4. The ability to daydream creatively.
5. The ability to play with a problem, looking at it from a fresh angle, redefining it in new ways.
6. Fluency in making fresh associations, perceiving connections or similarities between disparate realms of experience.
7. Fluency in communicating verbally.
8. Awareness of and sensitivity to the natural environment.
9. Sensitivity to language, to the origins and meaning of words, ability to play with words.
10. Fluency in communicating through poetry and drama.
11. Able to generate alternative solutions to problems.
12. Able to put together existing elements or data in new ways.
13. Able to imagine behavioral alternatives for oneself, alternative ways of expressing one's values.
14. Able to elaborate on an idea or plan, developing the details.
15. Able to make alternative long-term plans for oneself.
16. Able to make alternative long-term plans for a group or organization.
17. Able to see the consequences of alternative courses of action.
18. Able to prioritize among alternatives.
19. Able to use brainstorming with a group to generate alternative solutions.
20. Able to call upon a variety of alternatives in the heat of tension or conflict situations.
21. Able to facilitate others in generating new ideas.

All of us have imagination, the power that enables us to call up images out of our past experience, to rearrange and combine them in new ways, to see alternatives, to remedy deficiencies, to change conventional ways of doing things. But many of us either repress our imaginative powers for fear of ridicule and lack of confidence in our own perceptions, or we at least allow them to atrophy through disuse. We seldom set about deliberately to develop imaginal skills, and thus tend to remain passive, conforming to the environment rather than opening our eyes to new possibilities and taking initiative to bring them into being. Moreover, much of formal education tends to direct our energies into what is called convergent thinking, that is, remembering and reproducing what is already known.

We are trained to make the correct responses to pre-determine problems, and are rewarded for "right answers," i.e., those that conform to the guide in the back of the book. Of course, it is necessary to acquire skills in convergent thinking, but it is equally

important to develop our capacity for its opposite, divergent thinking--the ability to create new wholes out of pre-existing elements, to explore the unstructured situation, to redefine the problem from a fresh angle, to generate the new, the unconventional, the original. Divergent thinking is open-ended in the sense that it invites in the unexpected and the unpredictable. Imaginal skills depend upon divergent thinking. Paul Torrance distinguishes four characteristics of divergent thinking:

1. *flexibility,* the ability to see with a fresh pair of eyes, to shift from one perspective to another, quite literally to move to a different standpoint;
2. *fluency,* an abundant flow of words, images, ideas;
3. *originality,* the capacity to produce fresh responses, arising out of each person's unique perspective, personal history and reactions;
4. *elaboration,* the ability to develop an idea or image, to make connections and fill in details.

However, before we can even begin to develop these various aspects of divergent thinking, we need to break through the barriers imposed both by our internal censors and the censorship of the environment. It takes courage to be creative. Just as soon as the individual has a new idea, he or she becomes a minority of one, a position that most of us avoid almost by instinct. We have learned to be afraid of failing, of being different, of being laughed at, and if by chance a stray fantasy escapes our internal censorship, it is quickly put in its place by our friends, fellow students, co-workers or superiors. Therefore, this section begins with exercises intended "to break set," that is, to free up the imagination and to increase one's confidence in one's own perceptions, desires and dreams. When using this material in groups, particular care should be taken to set an open and supportive atmosphere, giving free rein to fantasy and "wild ideas," encouraging free associations, and withholding judgment and evaluation until the final stages of the process.

In each section, the exercises are arranged in a developmental sequence, moving from simpler to more complex tasks and from direct sensory experience to more abstract considerations of possibilities, values, courses of action, and social systems. The arrangement also proceeds from more structured to less structured starting points. In fact, some of the beginning exercises are instances of convergent rather than divergent thinking, e.g., the various puzzle exercises which admit of only one correct solution. These have been included to serve as a kind of intermediate step between the convergent and divergent modes, since their solution requires some breaking of set and/or flexibility and thus can help to build both skills and confidence. Initially, opening up too large a space for the imagination may prove bewildering or overwhelming. Thus, it is more difficult for most of us to respond to the directive to "write a story" than to respond to the directive to "write an ending to this story." The addition of boundaries or limiting conditions makes a project more tangible and imaginable. After individuals gain confidence in their own perceptions and fantasies, more open-ended projects can be used.

There is no section on originality as such. Each of us occupies a unique place in the universe, has a unique personal history, and therefore is capable of unique expressions. The problem is to enable people to discover their own uniqueness, and the various means suggested here contribute toward that end. Originality is a fruit of fluency, flexibility, freedom and self-confidence.

A. EXERCISES TO FREE UP THE IMAGINATION

1. EXPERIENCING THE FORCE OF HABIT

Objective:

To become aware of the discomfort or resistance in ourselves to non-habitual behavior.

a. Clasp your hands in front of you.
   - Observe whether your right or your left thumb is on top.
   - Tally responses in the group. Experiments have shown that groups tend to divide approximately in half in their habitual response.
   - Now reclasp your hands, so that the other thumb is on top.
   - Take a minute in silence to get in touch with how this feels: awkward? uncomfortable? strange? or equally comfortable either way?
   - Share your findings.

b. Fold your arms in front of you. Repeat above steps.

c. Discuss:
   - Can you identify other areas in your life where you have strong, almost automatic responses?
   - What are the advantages and disadvantages of these responses?

2. THE POVERTY GAME

Objective:

To identify assumptions participants make about the rules and constraints in a situation.

Resources:

Two trained facilitators

a. Divide the group into two parts, a small group of "haves" and a larger group of "have-nots." Announce that each group will have twenty minutes to consider its needs, desires and strategies before they meet together to negotiate.

b. One facilitator leads the "haves" to a comfortable meeting space, equipped with easy chairs, cushions, refreshments, etc., announces that their task is to decide how to deal with the "have-nots," and that he or she is now taking on the role of observer.

c. The other facilitator leads the "have-nots" to a small, crowded, uncomfortable space, e.g., a closet or a bathroom, announces that the task is to discuss the needs of the "have-nots," and that she or he is now taking on the role of observer.

d. The observers note:
   - How do individuals respond to their situation?
   - Who takes the initiative to lead the "have nots" out of their confinement?
   - How long does it take for someone to take this initiative?
   - Do the "haves" take any initiatives with respect to the "have-nots"

e. Discuss:
   - What assumptions is each group making about the limits of their situation? about what behavior is appropriate in their situation?
   - There is a proverb to the effect that in Germany everything is forbidden except what is explicitly permitted, while in England everything is permitted which is not explicitly forbidden. Did the participants adopt the English or the German approach to the rules and regulations? What are the consequences of these two approaches?

3. REDIFINING THE PROBLEM

A problem is half-solved if it is properly stated. Often too narrow a statement of a problem may constitute a "set" that prevents a solution. To break out of the set, try to restate the problem as broadly as possible, so as not to preclude any answer. To arrive at a broader statement, it is helpful to ask "Why?" "What am I ultimately trying to accomplish?" Here are some common problems. See if by restating the problem in broader terms, you can come up with some possible solutions.

Objective:
To practice redefining problems in broader terms.

a. A freight company based its charges on the weight of the merchandise. They were asked to ship barrels of chemicals that were so heavy it took four men to move them onto the scale. The manager did not have that much labor at his disposal and was puzzling over how to get the barrels onto the scale. Can you help him solve his problem?

b. The employee's work is unsatisfactory and the manager is wondering how to fire him with minimum repercussions. How would you do it?

c. Mary has been asked to chair the finance committee for her group, a very important and time-consuming task. She is deeply committed to the group and does not want to let them down, but given her school work and part-time job, she does not have the time to do the committee work properly. She is torn between refusing the assignment and burning the midnight oil in order to fulfill it. What should she do?

d. John, a junior in college, is registered for a required course in his major which is given only in alternate years and meets Monday, Wednesday, and Friday at 10 A.M. He suffers from kidney disease and must spend every Monday morning at the hospital for a dialysis treatment, thus missing one-third class time. How can he rearrange his schedule?

Solutions:

a. Not how do we get the barrels onto the scale, but how do we determine the freight charges? Weigh samples of standard sizes. Or use a roadside weigh station, weighing the empty and the loaded truck.

b. How to get the job done satisfactorily? Provide training for the employee; or discuss his difficulties to get at the cause; shift him to other work for which he is better suited

and hire a replacement; review the job descriptions and reassign some elements of the task to other jobs, etc.

c. In what other ways could she help the group reach its goals? Could she do other, less time-consuming work for the group, thus freeing someone else for finance job? Or could she find another person to undertake the job? Or do it with a co-chairperson?

d. How can he meet the requirements for graduation? Through an alternative course? A special dispensation? Or can he meet the course requirement in an alternative way --through an independent study or a special project?

B. EXERCISES FOR DEVELOPING FLEXIBILITY

"Genius means little more than the faculty of perceiving in an unhabitual way."
Wm. James

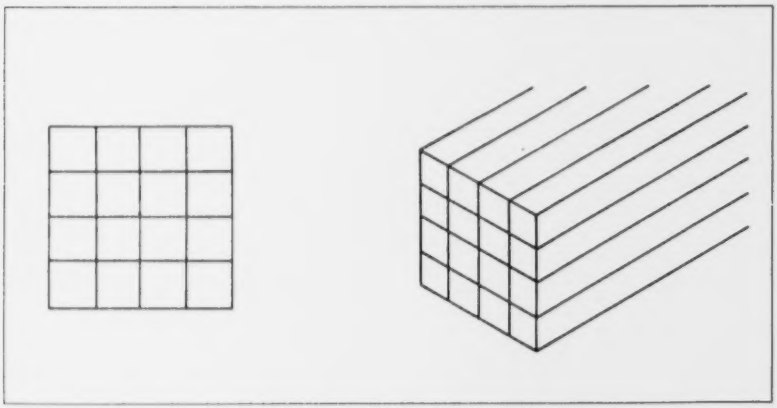
1. SEEING SQUARES

(Solution is found on page 143)

Objective:

To accustom the participants to view an object from different angles.

a. How many squares do you see in the following diagram? Compare solutions.



b. What shifts in viewpoint were necessary in order to see the various groupings?

c. Could you also see the drawing as a frontal view of a set of glass blocks, perfectly aligned and stretching on indefinitely into the distance?

2. LOOKING AT 2 AND 2

(Solution is found on page 143)

Objective:

To view a familiar statement from fresh angles.

a. How many ways can you interpret the question, "How much is 2 and 2?

b. How did you approach this problem? Discuss.

3. MAKING PENTAMINOES

Adapted from Leonard Davidman. *"On Educating the Imagination: A Modest Proposal,"* in Phi Delta Kappan. Oct. 1980.

Objective:

To develop skill in new relationships.

a. A pentamino is a two-dimensional figure made up of five one-inch squares, each of which has at least one full side in common with at least one other square. A pentamino is different from other pentaminoes when it cannot be constructed by sliding, rotating or flipping any of the others.

b. Construct as many different pentaminoes as you can.

c. Discuss:
   - What methods did you use in making pentaminoes?
   - What helped you to discover new ones?
   - What hindered?

4. THE IMAGINARY BALL GAME

Objectives:

To develop perception of nonverbal cues.
To develop ability to respond flexibly to changing cues.

a. Players stand in a circle. One person initiates play with an imaginary ball. Players change the size and shape of the ball in the course of passing it to one another. Others respond appropriately.

b. Discuss:
   - How did you feel during the game?
   - Were you able to identify the kind of ball? to transform it?
   - How comfortable were you with sudden shifts in size and shape?

5. THE MAGIC BOX

Objectives:

To develop nonverbal expression.
To develop perception of nonverbal cues.
To develop flexibility in responding to nonverbal cues.

a. One person begins by miming the opening of an imaginary box, taking an object from it and passing it to someone in the circle. That person shows in mime that he or she grasps the identity of the object, then transforms it and passes it on.

b. Discuss:
   - How did you feel during the game?
   - Did transformations occur to you even when it was not your turn?
   - Were you able to read all the clues?

6. MAKING FRESH ASSOCIATIONS

"Everything is relevant; making things relevant is the creative process."

W.J.J. Gordonx

From earliest childhood we have been taught to make certain associations between ideas or objects, e.g., bacon and eggs, dollars and cents, happy as a clam, bread and butter, clean as a whistle, drunk as a lord, and so on. Our speech and thoughts are full of such habitual, stereotyped patterns. One way to develop flexibility is to try consciously to relate unlike things.

Objectives:

To develop fresh perceptions.
To develop ability to see the like in the unlike.
To develop the ability to generate similes and metaphors.

a. Below is a list of unusual comparisons, which point up likenesses in things belonging to very different categories:
   - Color likened to sound:
     1. Black as a beating of drums.
     2. Clouds as white as the bursting of a firecracker.
   - Natural object likened to manufactured:
     1. Clouds like flying ice cream.
     2. Hair like spaghetti.
     3. A poodle like a fluffy dust mop.
   - Human to non-human:
     1. Fingers like worms wriggling.
     2. His anger was like a tornado.
   - Small to large:
     1. The needle is the locomotive and the thread is the train.
     2. A top spinning like the rings of Saturn.

b. Think of some sense impression (a color, sound, shape, taste, smell, touch) and generate a list of comparisons. Let your imagination roam; try to find likeness across categories and between things that are usually considered to be totally unrelated.

c. Share with a partner or small group.
   - Were you surprised by any of the comparisons?
   - Did any of the comparisons seem forced?
   - Did you find any methods that were helpful in generating new ideas?

C. EXERCISES FOR DEVELOPING FLUENCY

"The way to have a good idea is to have lots of ideas."

Linus Pauling

1. OBSERVING A COMMON OBJECT

Objectives:

To heighten sensory awareness.
To develop verbal fluency.

a. Choose a common object--a ballpoint pen, a lead pencil, a penny, a leaf, a stone, your own hand. Each person should have the object at hand and be able to manipulate it.

b. For three to five minutes, examine the object and jot down as many words or phrases as possible to describe it in whole or in part.

c. Pair and share lists, paying special attention to the differences. Begin to develop categories from the differences, i.e., the way the object looks, feels, sounds, smells, tastes, its shape, parts, materials, functions. etc.

d. Repeat the exercise with a second object. Note whether fluency improves with practice.

2. DEVELOPING ALTERNATIVE BEHAVIORS

Objective:

To imagine a variety of possible behaviors for oneself.

a. Each person thinks of someone she or he is fond of and makes a list of ways to show positive feeling for this person.

b. Pair and compare lists

c. Discuss:
   - Did your partner think of alternatives that did not occur to you, and vice-versa?
   - How do you feel about actually trying some of the new possibilities?

3. UNUSUAL USES OF A COMMON OBJECT

Objective:

To develop fluency and variety.

a. Take a common object--cardboard box, tin can, pipe cleaner, wire coat hanger, ball of twine, broom, length of sewer pipe.

b. Examine the object; then jot down as many alternative uses for it as you can think of.

c. Compare lists, paying particular attention to unique responses.

4. PRODUCT IMPROVEMENT

Adapted from E. Paul Torrance, *Torrance Tests of Creative Thinking*. Personnel Press, Inc., Princeton, N.J., 1966.

Objective:

To develop fluency and flexibility.

a. Choose a familiar product--e.g., a desk calendar, a woman's handbag, the family bathtub, a briefcase--and make suggestions for product improvement. What would make it more useful? more interesting? more fun to use?

b. Choose a children's toy - a small stuffed animal, a coloring book. What would make it more fun for children to play with? more stimulating to the child's imagination?

c. Compare lists.

5. SEEING CONSEQUENCES

Adapted from E. Paul Torrance, *Torrance Tests of Creative Thinking*. Personnel Press, Inc., Princeton, N.J., 1966.

Objective:

To develop the ability to play with an idea and to entertain possibilities.

a. Suppose each person had a third eye, in the back of the head. What are some of the consequences that would result?

b. Alternate suppositions:
   - What if clouds had strings?
   - What if human beings had no thumbs?
   - What if the earth were covered with a dense fog, extending down to two feet above the ground?

c. Compare lists. Pay attention to unique and infrequent responses. Analyze shifts in perspective and categories involved in the responses.

6. EXPRESSING ALTERNATIVES THROUGH DRAWING

Adapted from E. Paul Torrance, *Torrance Tests of Creative Thinking*. Personnel Press, Inc., Princeton, N.J., 1966.

Objective:

To develop non-verbal fluency.

a. Prepare a page of thirty geometric figures for each participant. Any figure can be used--circles, squares, parallel lines, ovals, triangles, pentagons--so long as they are all the same size and are evenly spaced on the page.

b. The task is to make as many different objects as possible, incorporating the figure in each one.

c. Compare drawings. Note unique responses. Analyze shifts in perspective and categories involved in varying the responses.

D. EXERCISES IN SYNTHESES AND ELABORATION

"Briefly, the abilities believed to be the most relevant for creative thinking are in two categories. One category is divergent production abilities...The other potential source of creative talents is in the category of 'transformation' abilities, which pertain to revising what one experiences or knows, thereby producing new forms and patterns."

J.P. Guilford

1. MAKING UP A STORY

Objective:

To acquire skill in synthesizing and elaborating already existing elements.

a. The facilitator provides a set of pictures, taken from magazines or photo files, preferably with some people in them. The number of pictures should be several times the number of participants, so that each person has many options to choose from. Participants are asked to select a picture which stirs some feeling in them, either of attraction or of distaste, and to make up a story about it.

b. Form small groups of four to eight persons to share the stories.

c. Discuss:
   - What helped to produce ideas? what hindered?
   - Which stories were most detailed?
   - Which were most original?

d. An alternative exercise: Try a dramatic reading as a starting point, using a scene from a novel, play or short story, with a narrator and the various characters presenting briefly an initial situation. Each participant then writes an ending to the story.

2. BRAINSTORMING

Objective:

To learn the technique of brainstorming.

Resources:

A trained facilitator.

a. The facilitator explains the concept and technique of brainstorming: The purpose is to generate a profusion of ideas. The production of ideas can be improved if certain conditions are met, namely:
   - a group effort--two heads are better than one;
   - a free and open atmosphere which favors spontaneity;
   - a scrupulous avoidance of judging anyone's contribution during the generating process.
   - A recorder lists the contributions on newsprint.
   - Members try to build on each other's ideas, using them as stimuli or starting points. When the brainstorming period is over, the ideas are grouped and evaluated in terms of their usefulness for the project at hand.

b. The task to brainstorm: Suppose I were to be dropped off in the wilderness. What would I need to survive for a weekend? What would be the absolute minimum on which I could manage? (Or the group can choose a current problem.)

c. One member or the facilitator can serve as observer, to call the group on any evaluative language that creeps in during the generating process.

d. Be sure to complete the evaluative phase, selecting from the list the minimum necessities for the survival of one individual on his or her own.

3. CONSTRUCTING A GAME

Objective:

To use brainstorming as an aid in synthesizing.

a. Divide the group into teams of four or five persons each.

b. The task is to construct a game that can be played with some common object--e.g., a ball, a cup, a rope, the pentaminoes of preceding exercise--using brainstorming in arriving at a solution. The group many add additional conditions if they think that will aid the process, e.g., the number of players, the place, the age level, whether it is to be competitive or not, etc.

c. Each team instructs the group in its game and plays the game.

d. Participants vote for the best game.

e. Discuss:
   - Did many of the teams have similar ideas?
   - Were the participants able to build on each other's ideas?
   - What helped, what hindered the process of construction?

4. WRITING A POEM

Objective:

To write a poem, relying on one's own power to see the world.

"Children have a natural talent for writing poetry, and anyone who teaches them should know that," writes Kenneth Koch. "Teaching really is not the right word for what takes place: it is more like permitting the children to discover something they already have." Koch has been remarkably successful in helping many people to discover their talent for writing poetry, people who have never thought of themselves as poets--children in elementary schools, old people in nursing homes. The purpose is "to encourage people to be free and deep and extravagant in what they write so that they could find what was hidden in themselves that they had to say."

In the excerpt below from *Wishes, Lies and Dreams*, Koch describes some of the methods he uses with children. They would apply equally well to anyone interested in getting in touch with the poet in oneself. Other suggestions can be found in his books, *I Never Told Anybody* and *Rose, Where Did You Get That Red?*

a. Here are some of the starting points Koch has used that you might like to try:

- Think about your wishes, real wishes as wild and crazy as you like, and begin every line with "I wish..."
- Look at some object in the room--your hand, a sheet of paper, a piece of chalk--and compare it to something which is like it in only one way. Write a comparison poem, using "like" or "as" in every line. Put a lie in every line or make up a whole poem in which nothing is true.
- Associate colors freely with all kinds of things--sounds, places, words, numbers--and write a poem with a color in every line, the same color or different colors or different shades of the same color.
- Think of differences between your past and present self and begin alternate lines with "I used to..." and "But now..." or with "I used to be..." and "But now I am..." or with "I used to think..." and "But now I know..."
- With eyes closed, listen to music for a few minutes. You may want to associate the music with sounds, colors, places, times of the year, feelings of happiness or sadness. Write whatever the music makes you think of.
- Think of how you appear to others and how you seem to yourself and begin alternate lines with "I seem to be..." and "But really I am..."
- Think of some object that interests or excites you--the rain, the river, a piece of pottery, an animal, or whatever and write as if you were that object!!

b. To put yourself in the mood for writing, it is often helpful to read some poems aloud. Here is a poem written by a seventh grader, who was inspired by Wallace Stevens' "Thirteen Ways of Looking at a Blackbird."

Five Ways of Looking at a Pond

A pond is just a mirror
left alone, amongst the grasses
to reflect the sky

A single tear from skies above
finally cooled
by evening winds

A shiny silver button
dropped from a giant's coat
never to be found

Made of green jade
a chinese bowl
surrounded by leafy, green temples

Blue paint accidentally dribbled
on the green carpet
of a hill.

Molly Hankwitz, 7th Grade in Koch, *Rose, Where Did You Get That Red?*

c. If you are working in a group, read the poems aloud.

5. ROLE PLAYING SPECIFIC SITUATIONS

Objective:

To enable participants to imagine and act out alternative forms of behavior.

Resources:

A trained facilitator.

a. The facilitator can propose situations appropriate to the age and experience of the group, for example:
   - young person asking parent for use of the family car;
   - young person returning home late to find mother waiting up;
   - family of four or five people with different interests planning a family vacation;
   - student asking for a change of grade from a teacher.

b. Situations can be derived from the experiences of members of the group. Small groups can brainstorm recent incidents that they wish had turned out differently.

c. After a situation is chosen, allow a few minutes for the players to feel their way into their roles and set the scene. Within the limits of the situation (e.g., the father is unwilling to let his seventeen-year-old son take the family car on a date), encourage the players to define the character as they wish.

d. Make use of alter egos: When someone in the group thinks of an alternative response, she or he can come forward, put a hand on the shoulder of the speaker, and voice the alternative.

e. Make use of role reversal--when the scene is finished, the person who played the parent takes the role of the child, etc.

f. Discuss:
   - How many alternative ways could each party respond to the situation?
   - What are the probable results of the various responses?

6. LIFE PLANNING

Adapted from George A. Ford and Gordon Lippitt: *Planning Your Future*, University Associates, La Jolla, CA, 1972.

Note: This exercise requires a good deal of time--at least six to eight hours, preferably divided into three or four sessions with several days in between, so that participants can approach each set of exercises with fresh energies. Participants should save the materials generated in the exercises, as each session builds upon materials produced earlier.

Objectives:

To enable participants to envisage possible futures for themselves.

To enable participants to clarify and prioritize broad life goals.

To enable participants to develop concrete projects that combine several of these future priority goals.

Part I: Where Am I Now

a. Life line.

- Draw your life line on a sheet of paper, using the left edge of the paper to represent life's beginning and the right edge its end, and making a check mark to indicate where you are now. Form triads, share and discuss your drawings:
  1. Why did you draw you line as you did?
  2. Where are the most significant turning points in your line?
  3. Where are the most important decisions made by yourself?
- Reflect and note down for yourself anything that you learn about yourself from this sharing.

b. Identifying some personal life goals.

Below is an alphabetical list of broad life goals:

affection--to obtain and share companionship and affection
duty--to dedicate myself to what I call duty
expertness--to become an authority in some field
independence--to have freedom of thought and action
leadership--to become influential
parenthood--to raise a family, to have heirs
pleasure--to enjoy life, to be happy and contented
power--to have control of others
prestige--to become well known
security--to have a secure and stable position
self-realization--to optimize my personal development
service--to contribute to the welfare of others
wealth--to earn a great deal of money

- Rank this list in terms of your own values from (1) for most important to (13) for least important. Do this quickly, in terms of your first reactions; then go back and review your rankings, changing them if necessary.
- Goals can vary, both in their clarity and in the degree of commitment we have toward them. Here is a four-point scale:

1. High clarity-high commitment
   (I know where I want to go and I am eager to get there.)
2. High clarity-low commitment
   (I know where I am supposed to go, but I do not want to.)
3. Low clarity-high commitment
   (I want to do something, but I am not sure what.)
4. Low clarity-low commitment
   (I do not feel like doing anything and I do not care.)

Review your five top priorities and evaluate them in terms of the above four-point scale.

- Jot down two or three small first steps you could take now to move you toward your goals.
- Share your result with your triad.

c. Who am I now?
- On twenty slips of paper, jot down twenty responses to the question: "Who am I?" Be spontaneous; use any of the ways you think about yourself--your roles, skills, characteristics, relationships, etc.
- Sort your statements into three groups: positive, negative, and neutral.
- Share with your triad.
- Note down for yourself any discoveries you have made about yourself.

PART II: WHERE DO I WANT TO BE?

a. Fantasizing a future.
- Write a brief biography of yourself, two or three paragraphs as you would like to see them, toward the end of your life, in a Who's Who or at testimonial dinner.
- Make a sketch of an ideal day or two in your life in the relatively near future, say in two to five years from now. Where will you be? with whom? doing what? how will you feel about your life?
- Exchange statements with the members of your triad. Each person takes the statements of one other and looks for the goals that are explicit or implicit therein. Write down and share with each other.
- Compare these goals with your five top priorities from 1b. above. They should be fairly consistent; if not, reconsider your choices and revise.

b. Who would I like to be?
- Think of your work or career and write eight or ten statements of attainments you would like to achieve.
- Do the same for your relationships.
- Do the same for your personal satisfactions.
- Rank each of the items on the above three lists according to the following four-point scale:
  1. not important.
  2. somewhat important.
  3. of great importance.
  4. of highest importance.
- Make a list of the six items of highest importance and the six of least importance.
- Share with your triad.

c. Life inventory
- Jot down your responses to the following categories as quickly and spontaneously as you can. Overlaps and duplications do not matter.
  1. Peak experiences I have had--great moments when I felt really alive.
  2. Things I would like to learn to do well either because I must or because I want to.
  3. Things I would like to stop doing--family, friends, co-workers might have suggestions.
  4. Peak experiences I would like to have.
  5. Things I would like to start doing now (note these down just as they come to your mind; don't censor anything).

- Share with your triad.
- Compare your list of things you would like to do now with your five top priority life goals from Part Ib and with your six top items in who you would like to be from Part IIb. Are your action steps reasonably consistent with your goals? If not, you may want to reconsider and try to locate the causes of the discrepancies.

Part III: Developing Some Concrete Projects

A general strategy: You need not devise a separate project for every goal you have in mind. Try to combine several goals in one concrete project. Also try to find others who share your goals and are willing to join with you in some of your projects.

a. Review your highest priority items and jot them down. Be sure to include:
   - your three highest broad life goals
   - your small first steps to action
   - your three top "Who I want to be"
   - three long range goals from your autobiography
   - the peak experiences you would like to have
   - the things you would like to start doing now

b. By combining some of these goals, desires and actions, make at least three concrete projects for yourself. For instance, "I want to earn money for school, I want to test out a career choice, I want to deepen a relationship with a friend. So I'm going to look for a summer job in my field in my friend's home town."

c. Review your lowest priorities and jot them down. Be sure to include:
   - your three lowest life goals
   - the three things you would most like to stop doing
   - your three lowest "Who I'd like to be"

d. Combine these into projects you can drop from your agenda for the time being to make room for your highest priorities.

(Solutions to exercises pgs. 131-133)

Solution to exercise 1 "Seeing Squares":

There are thirty squares in the diagram:

• The total square.		1
• The perimeter of the inside four squares.		1
• The four quadrants.		4
• The four sets of nine squares, one from each corner.		4
• The four sets of four squares, one from each side.		4
• The sixteen small squares.		16
	Total	30

Solution to exercise 2 "Looking at 2 and 2":
2 + 2; 2 x 2; 22; 2/2

8

Exercises to Develop Systems Skills

EXERCISES TO DEVELOP SYSTEMS SKILLS

Systems Skills: The ability to see the various parts of a system as they relate to the whole and to plan for systematic changes.

Skill

1. Identifying the various systems at work in one's own life.
2. Identifying a system in terms of its component parts and their functions and interactions
3. Distinguishing between process and content in group interaction.
4. Understanding one's own body as a system.
5. Acquiring sufficient knowledge of nutrition, exercise, relaxation techniques to choose those which are best suited to oneself.
6. Making a system analysis of one's family.
7. Defining one's role in one's systems.
8. Ability to cope with bureaucratic paper work (licence applications, registration forms, tax forms).
9. Defining one's role in one's political grouping.
10. Assessing the strong and weak points of one's systems.
11. Synthesizing data from a variety of sources (e.g., personal experience, statistics, interviews, research reports, emotional inputs, etc).
12. Ability to make sense out of apparently disparate data.
13. Ability to organize a task, dividing it into its component parts.
14. Developing informal communication and support networks within a formal organizational system.
15. Engaging in long-term planning and goal setting for oneself.
16. Engaging in long-term planning and goal setting for a system of which one is a part.
17. Communicate effectively with persons at different levels in a given system (e.g., peers, superiors, subordinates).

Each day we must deal with a large number of complex, highly abstract, bureaucratic systems which sustain our society and pattern our behavior. We feel systemic pressure from government agencies, educational institutions, business and industry with their often gigantic national and multinational corporations, from banks, law courts, and transportation networks.

The person who has system skills is not only able to follow the rules and regulations of the various systems of which he or she is a part but can exercise more advanced skills. He or she is able to think of the system as a whole, identify the parts, understand how these parts interrelate, and communicate those understandings. He or she is able to make judgments about the worth of the system and has the skill to intervene to make the necessary changes. People in leadership positions--those having responsibility for structuring an organization, developing policies and procedures--need well-developed Systems skills.

Cleverly, Systems skills require adequate development and integration of the other three sets of skills. Coping with the day-to-day problems of getting along in the system may

require instrumental skills, such as the ability to fill out the necessary forms or to locate the right person to call in an emergency. One may even employ Imaginal skills in figuring out how to take advantage of the system in small ways. For example, most college students learn how to deal with the registration system to get the classes they want or how to deal with the housing office to secure a desirable room. Or a welfare recipient may know where to go and how to proceed to obtain certain kinds of aid. But these coping skills do not qualify as full Systems skills as we are using the term.

1. TIME MANAGEMENT

One basic method of improving the way in which we accomplish what we intend is to manage time. If we are constantly under pressure to complete tasks, it leaves less energy for other areas of development. All of us can profit by a systematic approach to time management.

Objective:

To develop a time management strategy for completing a task.

a. Select a task that you must complete by a certain date. Examples might be: writing a term paper, giving a party, painting the house, or making a sales presentation.

b. List all the things that must be done (subtasks) before the task is completed.

1.	2.
3.	4.
5.	6.
7.	8.
9.	10.
11.	12.

c. For each subtask, decide how long each will take and decide by when each one must be completed.

d. Find a large calendar. Draw lines on the calendar to represent each subtask and the time it will take to complete it. Start first with those subtasks which have a firm starting or finishing date; then add others, taking care that you do not have too many things to do all at once. By creating a series of due dates, you have created an orderly system for getting the job done without going through the pressure and confusion of the last minute rush.

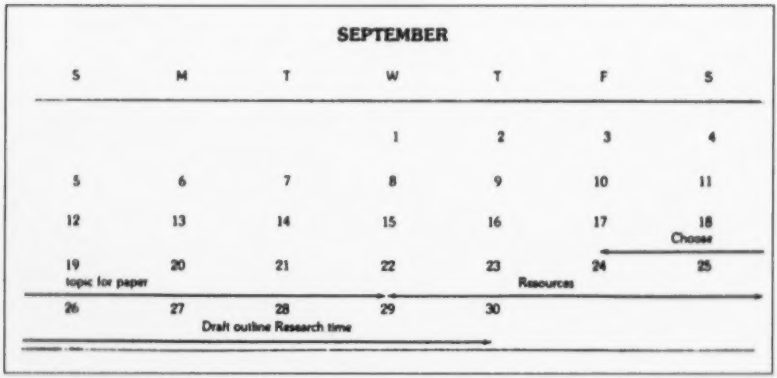
e. Review your schedule again, this time noting other possible time conflicts which might arise from your work, school, family or other commitments or opportunities. Shift your task completion schedule as necessary.

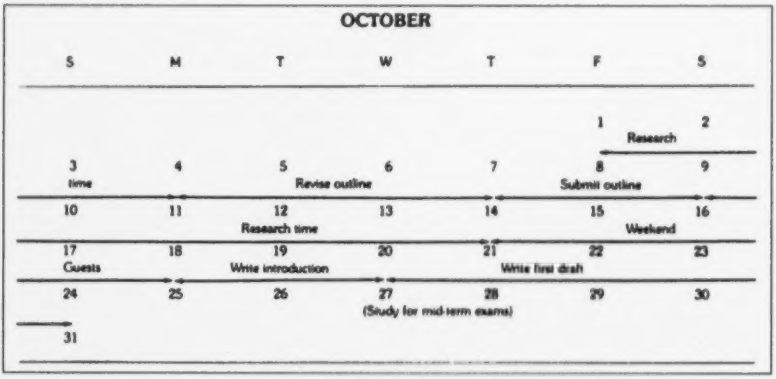
f. Share your ideas and observations with a partner or in a small group.

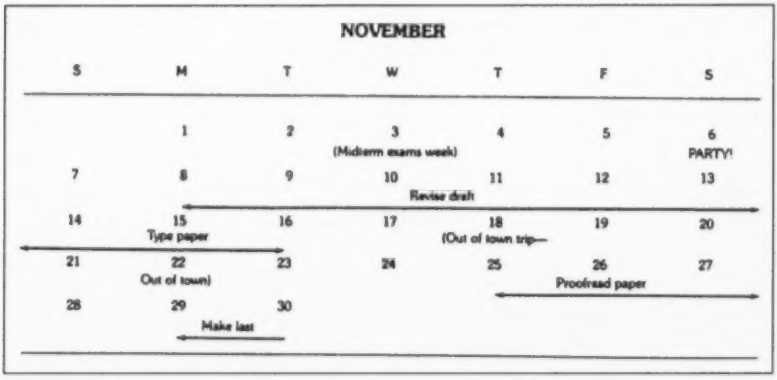
(Example)
Task:
To write a paper which is due December 3. Assignment given September 15.

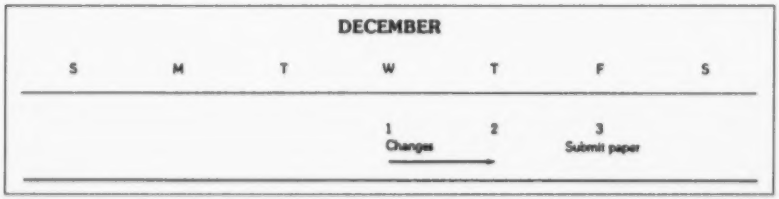
Subtask list:

Choose topic	Write Introduction
Search for resources	Write first draft
Draft outline	Revise draft
Research	Type paper
Revise outline	Proofread paper
Submit outline (Due October 8)	Hand in paper--9 A.M. December 3


SEPTEMBER
S M T W T F S
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
Choose
19 20 21 22 23 24 25
topic for paper
Resources
26 27 28 29 30
Draft outline Research time




NOVEMBER
S M T W T F S
1 2 3 4 5 6
(Midterm exams week) PARTY!
7 8 9 10 11 12 13
Revise draft
14 15 16 17 18 19 20
Type paper (Out of town trip—
21 22 23 24 25 26 27
Out of town) Proofread paper
28 29 30
Make last



2. DEVELOPING A BUDGET SYSTEM

Another starting point for building Systems skills is the development of your ability to handle money. Not only is this an important skills, and an essential aspect of any system, but it is also a process which can be revealing with respect to your value development. Your decisions about spending money are reflections of your choices about what is important.

Objective:

To practice financial management skills.

a. Spend about ten minutes listing all the expenses you have had over the past few months. Do not be concerned over the amount paid; just list the items. You might come up with things such as:

shoes	gas
party supplies	tires
rent	theater tickets
insurance	school supplies
club dues	tuition
food	toothpaste
haircut	parking fees
dry cleaning	over-due book fines

a. Now decide which items are fixed and which are flexible. Fixed items are those for which periodic and pre-arranged payment is due such as rent and tuition. Flexible items are those which you buy from time to time and over which you have more control in terms of when you will buy them and what they will cost. Circle those which are fixed.

b. Based on your recall of your main items of expense, you are now prepared to make a budget projection for the coming month or months. Develop a worksheet such as the one below, adjusting it for your situation.

Income for month **$_____**	**Daily Expense Record Cash on hand first day of month $_____**						**Month of _____**			
Expenses	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
1. Food										
2. Rent										
3. Utilities										
4. Etc.										

d. In order to improve your ability to predict expenses, you might construct a ledger such as the one above which keeps track of your daily expenses. Monthly or quarterly summaries should be made. With a clear idea of your existing spending pattern, you should be able to make a decision about setting priorities based on your income and your goals.

3. YOU AND YOUR SYSTEMS

Improving your Systems skills depends on your ability to analyze the systems in which you are now participating. Any system is a complex whole with interacting parts, each of which may be studied as a separate sub-system or as a set of interrelationships. As a first step it is useful to be aware of the many systems of which you are a part.

Objective:

To become more aware of the various systems in which you are now functioning.

a. List at least ten systems in which you are now participating along with your particular role in each. To help generate ideas, trace your path through your daily activities or look inside your wallet or purse.

System	*My Role*
1. bus system	1. rider
2. family	2. son/daughter
3. _____	3. _____
4. _____	4. _____
5. _____	5. _____
6. _____	6. _____
7. _____	7. _____
8. _____	8. _____
9. _____	9. _____
10. _____	10. _____

b. Check your system list against the following list:

List Of Systems

System	*My Role*
Business	Employee, customer
School, College	Student
Political System	Voter, officeholder, taxpayer
Police Department	Consumer of service
Hospital	Patient
Team	Member
Church	Member of congregation
Club	Office holder
Committee	Member
Armed Forces	Private
Legal System	Contract signer, defendant
Social Security	Receiver of benefits
Insurance	Payer of premiums
Utilities	Consumer
Banking System	Borrower, saver
Credit Card System	User
Television	Viewer
Library	Borrower
Your Body	You as manager
Ecological System	You as nourisher or destroyer

4. SEEING THE SYSTEM

Now that you have identified some systems in your life, let's analyze one of them to discover how many parts it contains.

Objective:

To identify the various parts of a given system.

a. Select one of the systems identified in previous exercise.
b. List all the parts you can think of.

(Example)

System: Bus System
Parts: Bus driver, roads, routing schedule, repair service, gas or electricity sources, manufacturer, advertisers, designer of interior, insurance, technical designer, legal department, company management, payroll, transportation as a service value, safety, fare rates.

System: _____
Parts: _____
_____
_____

c. Arrange the elements of your system under the following categories:

1. Purposes, aims, functions
2. Basic resources used
3. Technology (machinery/skills)
4. Personnel (Who does the work?)
5. Finance (How does the system get started? keep going?)
6. Legal aspects
7. Management structure (organizational chart)
8. Aesthetic considerations
9. Health and environmental considerations

Do you have any elements that do not fit the nine categories? Any categories without system parts?

d. Share and discuss with a partner or small group.

5. DEVELOPING VISION ABOUT SYSTEMS CHANGE

How do we improve on the human environment? How do we make our systems work better for us? A first step requires getting an idea of what we want to see happen, making value judgments about what is good and making an assessment about the direction of change we want to encourage.

If we assume that humans are going to be happier, more productive, and fulfilled, when they are functioning at phases III and IV -- we have a vision of what direction we want for ourselves and for others. (Your analysis and valuing decisions may of course indicate a different vision of the good life.) The following exercise is an illustration of applying a value vision to a system.

Objective:
To practice vision in thinking about systems change.

Resources:
Classroom organization chart.

a. Distribute copies of classroom organization chart to group members.

b. Each person should circle the block which reflects the best or ideal situation in which she or he would like to participate and be able to state a reason for the choice.

c. In small groups, discuss how, as a student, the reality of the classroom differs from the ideal.

d. Optional--Discuss the application of Brian Hall's Phases of Consciousness to the categories used to evaluate classrooms. (System A is Phase IB, IIA; System B is Phase IIA, IIB; System C is IIB, IIIA; D is Phase IIIA, IIIB.

e. Choose another system situation and construct an evaluation instrument using appropriate categories.

FOUR TYPES OF CLASSROOM ORGANIZATION

	A	B	C	D
How much confidence is shown in individual students in the classroom	Very little	Some	Substantial	A great deal
How free do students feel to talk to the teacher?	Not very free	Somewhat free	Rather free	Very free
Is predominant use made of 1. fear, 2. threats, 3. punishments, 4. rewards, 5. involvement to control students in the classroom?	1, 2, 3, occasionally 4	4, some 3	4, some 3 & 5	5, 4 based on group set goals
How candid is communication between teachers & students	Very cautious	Quite cautious	Often candid	Usually candid
What is the basis for decision making?	School policy exclusively	School policy & teacher judgment	School policy, teacher judgment some student consideration	By teacher & students within school policy
Are students involved in decisions related to their classroom obligations?	Not very often	Occasionally consulted	Generally consulted	Fully involved
How are classroom organizational goals established?	Directions given by teacher	Teacher direction, some opportunity for comments by students	After discussion, teacher decides	By group decision as a rule
How is classroom performance reviewed and evaluated?	Almost always by teacher alone	Teacher listens to student, but makes evaluation alone	Evaluation somewhat shared by teacher	Evaluation widely shared by teacher and student
What are test scores and other control data used for?	Keep student in line, punish for failure	Keep student in line, reward and punishment	Control through reard and self-guidance	Largely for self-direction and problem solving

6. GROUP DISCUSSION AS SYSTEM

A common example of a system that would appear not to have a well defined structure, yet is one in which we participate quite often is a group discussion. Here our focus is less on division of labor, and more on the process of human interaction taking place. Although many group discussions are formed and disbanded spontaneously at the will of the group, nevertheless there is a set of interrelationships which can be analyzed as a system. And if you can understand how the system works, you can improve it by playing your role effectively.

Objectives:

To learn the differences between process and content.
To learn the roles people play in group discussion.
To make decisions about changing one's role in group discussion.

a. Form a discussion group inside a circle of observers

b. Choose a topic for discussion such as a moral or political issue or a planning task.

c. Distribute among the observers one of three observer check lists ("Content," "Process," or "Roles." (Cf. A, B, C).

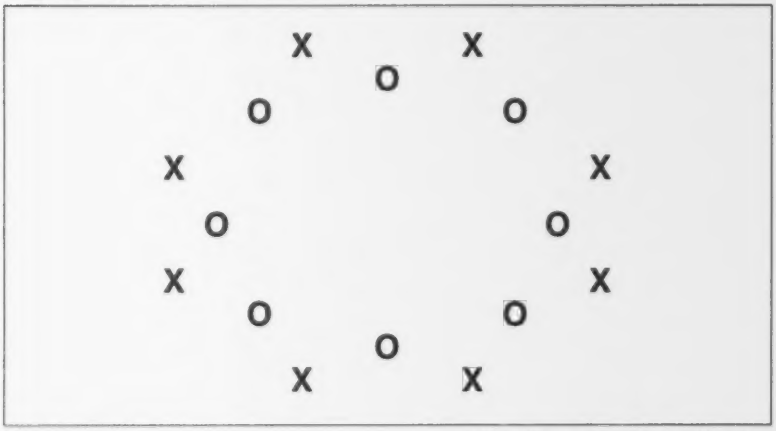
d. Discuss the topic for an agreed upon length of time.

e. Invite the observers to comment on the group's performance.

f. Discuss:
   - How did the people in the group feel about what happened? about their roles?
   - What were the advantages and disadvantages of the various roles people assumed?

g. Reverse the groups with the former discussants now acting as observers. Choose a topic which is of a similar nature to the one just discussed.

h. Reflect on your own role in group discussion and then share with others. How could group discussion be improved?



X = Observer O = Discussion Group Member

Content Observer Sheet: Ex.

List topics or General Area of Discussion:	What terms or concepts were introduced? Were they clarified?				What issues were introduced? Were they clarified?			
	Terms (Identify below)	Clarified? (Place "x")	Yes	No	Issues (Identify below)	Clarified? (Place "x")	Yes	No

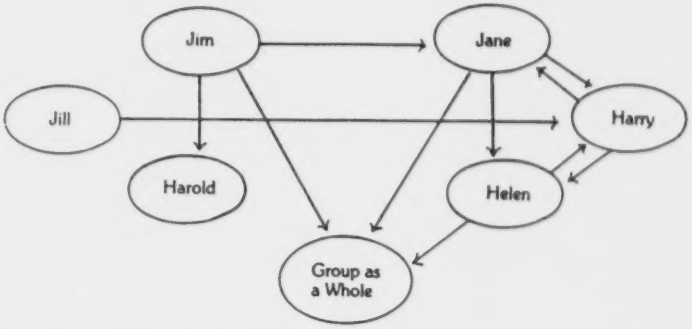
Tally the number of each of the following by recording "x's" as the discussion progresses.

	Total
Relevant supporting examples given:	
Sources of information identified:	
Cogent argument presented:	

Did the group stay on the topic? Yes_____ No _____ Comment:

In general, were the arguments logically presented? Yes_____ No _____ Comment:

Process Observer Sheet:



Draw arrows from the speaker to the person spoken to. If no one is addressed by the speaker, draw the arrow to "whole group."

Alternative to the Observer Sheet: Use a ball of string and individually hold pencils. In order to speak, one must hold the ball of string and then wind it once or twice around his or her pencil. As the discussion continues, the unwinding ball will pattern the flow of conversation.

Role Observer Sheet:

Below are listed various roles played by group discussion participants. They include "Gate Keeper" who encourages others to speak; "Tail Gater" who agrees with what has just been said; "Initiator" who originates a line of discussion; "Summarizer" who summarizes or clarifies; "Group Maintainer" who gives supporting comments or relieves tension by a joke; "Blocker" who shuts off discussion, interrupts or diverts group attention; and "Task Director" who keeps the group on the topic or reminds the group of time remaining.

Place a check mark along with an occasional explanatory note to yourself indicating roles assumed by the individuals identified along the top of the chart.

	Jane	Jim	Harold	Helen	Harry	Jill
Gate Keeper						
Tail Gater						
Initiator						
Summarizer						
Group Maintainer						
Blocker						
Task Director						

7. DEALING WITH SYSTEMS: AUTHORITY

There is a certain gentle art one must learn in dealing with human systems so that they work for you and not against you. Businesses, for example, are supposed to provide services and products at reasonable costs. But what if you are overcharged or receive shoddy merchandise? What should you do if, in your work place, your boss keeps asking you to do extra work as a personal favor but he or she does not offer any additional pay? What do you do if an instructor gives you a surprisingly low grade on a paper which you feel was well written?

Many people have turned to "assertiveness" as a technique which allows your own power as a person to work constructively for you. Being assertive is the art of conducting yourself in such a way that you are neither a passive doormat, denying your own rights (non-assertive), nor a ranting, obnoxious person who tramples on the rights of others (aggressive).

Objective:

To recognize the difference between non-assertive, assertive, and aggressive behavior.

a. Assume you have been overcharged on your tuition fee at your college. You dropped a course, but you are still being billed as if you continued in the course, and you are sure you were within the time limit allowed for cancellation. Below are some possible responses you might make. Next to each, in the space provided, place a letter which indicates one of the following:

   N - non assertive behavior
   A - assertive behavior
   G - aggressive behavior

____ 1. Call home and tell your family about the tyranny of the college bursar.
____ 2. Call your lawyer and prepare for a lawsuit.
____ 3. Demand that the clerk in the bursar's office fix the error immediately or you will go directly to the president with the case.
____ 4. Go to the president's office and complain about the gross inefficiency of the bursar's office.
____ 5. Call for an appointment to see the bursar and present your problem.
____ 6. Write a letter to the bursar in which you include xeroxed copies of relevant transactions and ask that you receive a new bill.
____ 7. Send off a quick note to the university academic accrediting agency about your case with a copy to the bursar to insure quick action.
____ 8. Wait for a while to see if the college corrects its mistake.

b. If you have designated responses 1 and 8 as non-assertive, 5 and 6 as assertive, and 2, 3, 4, and 7 as aggressive, you are getting the idea! Note that response 1 is misdirected energy and is an avoidance behavior. Note also that the aggressive responses either impose unnecessarily on others' time or threaten other people without justification. Such behavior also creates enemies for yourself very rapidly!

c. Try to think of other assertive approaches you might use in this situation.

d. Discuss your ideas with a partner or within a small group.

8. APPLYING ASSERTIVENESS

Remember that assertiveness involves at the outset a change of attitude about yourself as a person. As a human being you have a basic set of rights and responsibilities with respect to others. In our culture, they include:

1. Command over your time, your property and your body.
2. The right to express your opinion; to express yourself.
3. The right to be respected as a person.
4. The right to refuse a request.
5. The right to ask for things that you need.
6. The right to question those in authority.
7. The right to be angry with others.

You should also give yourself the freedom

1. to be wrong on occasion.
2. to not have to justify every action to other people.
3. to be less than perfect in your work.
4. not to be liked by everyone.

Objective:

To gain skills in assertive behavior.

a. Describe in writing a situation in which you did not act with assertiveness or a situation that is coming up soon in which assertiveness would be useful.

b. Choose a partner and an observer.

c. Role play the situation with your partner. The observer should keep track of non-assertive, assertive, and aggressive elements.

d. Discuss.

e. Change roles and repeat.

Note: Many people become afraid when faced with authority figures. It is useful therefore to distinguish between rational anxiety, rationalization, and irrational thought. "What if he fires me?" and "It probably won't do any good anyway" are examples of irrational thinking and rationalization. Try to face a situation realistically and make some rational judgments about what will be the probable effect of your acting assertively. Usually, an assertive person will, by his or her behavior, produce a favorable reaction from others simply because his or her behavior is viewed as appropriate and legitimate.

9. IDENTIFYING GROUP VALUES

Each of us belongs to one or more groups, be they professional, social or community based. Each group represents, whether stated or unstated, a set of values. Groups, moreover, often are regarded by others as having certain value positions or standing for something of value. For example, the medical profession is associated with the value of health even though a given doctor many not be motivated by such high ideals all the time. Some groups may be quite aware of their value positions and make explicit statements, using codes of ethics, objectives and purposes, preambles to constitutions and the like.

Objective:

To recognize the values that are operative within an organized group.

a. Choose a specific group to which several people in the room now belong.

b. Write three or four reasons for the existence of the group in the first place.

c. Examine any formal statements of ethics or purpose that the group has produced.

d. Now describe five or more recent activities by the group. What values are indicated by these activities?

e. Review the list of 125 values in the Appendix. Identify which of the values are operating within the group as expressed in group activities.

three

APPENDIX

A

Application of Value Theory

Appendix A
APPLICATION OF VALUE THEORY

The following is a review of how values can be applied through technology for personal and organizational development.

I. VALUES THEORY

A. What are Values?

At the center of any institution of higher education is a culture that is built upon a set of core values. These values reflect powerful, energizing priorities that drive and craft the institution's operational behaviors and realities. Values are symbols, designated by certain words in the spoken and written language, that provide human consciousness and motivate human behavior. Brian P. Hall and Benjamin Tonna of the International Values Institute of Marian College have identified and developed 125 operationalized value definitions. These 125 definitions underwent a rigorous series of validity and reliability studies from 1982 until 1984.

B. Measuring Values

A comprehensive instrument to measure values and to examine the various patterns that values fall into was developed in the early 1980's. This instrument, entitled "The Hall-Tonna Inventory of Values", has been empirically validated and used for individual and organizational development purposes since 1984.

The Hall-Tonna Document Analysis program is a second values-based instrument designed to identify and extract values from a document. This computer software scanning program generates profiles of prioritized values, the level of institutional development, leadership style and skills and time management of the institution.

C. Phases of Value Development

Both individuals and organizations grow through phases of consciousness. During the first phase of consciousness, most values are related to safety and survival needs. They provide human beings with a consciousness that promotes the development of skills that will enable them to meet their basic physical and biological needs. These needs include food, warmth and shelter, as well as physical affection and a great sense of wonder.

At the second phase of consciousness, values tend to relate to one's struggle to become a part of a significant human community. Every human being needs to feel accepted by the significant people in their lives, as well as to have their work recognized by a community of human beings so that they can develop a sense of belonging. At this phase, values such as competence, confidence and self-esteem become critical.

The third phase of consciousness is that phase where one moves from real dependence upon other human beings to meet physiological needs or to feel a part of a group, to a much greater sense of independence. We see values such as human dignity and service vocation begin to emerge.

At phase four, the highest phase of consciousness, one realizes a reality of interdependence as values such as harmony and synergy become critical. Hall believes

that all human beings have the basic capacity to grow through the phases of consciousness and to develop higher level values. As one grows into the higher phases of consciousness, ethics begin to emerge and ethical dilemmas become much more critical.

Central to any discussion of values is an understanding of the relationship between value patterns and value development. Research has revealed that values cluster and fall into patterns according to the phases of consciousness. Each phase of consciousness is separated into an "A" and "B" stage. "A" stages emphasize personal values, while "B" stages focus on values that are more institutionally related. It is important to note that "B" stage values do not necessarily reflect an individual's own value development, rather, they suggest the operative values currently found in the context of an individual's given institutional reality. Combinations of "A" and "B" stage values have indicated certain value patterns that are characteristic of different cycles of institutional development. Each cycle reflects needs for skill development, ethical orientation and leadership approaches.

II. VALUES IN THE ORGANIZATION

A. What is Document Analysis?

Document Analysis is a process whereby institutional values are made explicit so that they can be examined in light of the existing organizational culture and reality. The first step in the process is to identify key institutional documents. These are the documents that express the core values of the organization. In higher education, these documents are usually documents such as mission statements, philosophy statements, long-term goals and charters. The chosen key documents are then analyzed utilizing document analysis software technology whereby the key core values of the institution are identified. Other documents which express the existing organizational culture and reality are then analyzed and compared to the core values. An example of this is to identify values that are implicit in a policy manual and core curriculum and then compare and contrast those values to the core values identified in the key institutional documents. This then provides the institution with quality information as to the extent they are actualizing their core values. Obviously, this information is critical in the accreditation process. Document Analysis enables an institution to recognize areas of congruence or inconsistency between their stated core values and the lived reality in policies and curricula.

B. The Link Between Documents and Organizational Behavior

In effective organizations, documents provide a vision for both future direction and present efforts. Analyzing documents provides a methodology to assess the degree to which the vision implicit in documents is driving the organization. All behavior, both individual and institutional, is values-based. Values analysis provides an indication as to whether organizational behavior is progressive or regressive and whether or not the organization is motivated by visionary values that are moving the organization, in a creative way, into the future.

III. VALUES-BASED APPLICATIONS

A. Values-Based Policy Development

One technique that flows directly out of document analysis is values-based policy development. This technique provides for policy development based on explicit values, thereby permitting the policy to be consistent with the core values of the organization. Policy development involves decision-makers reflecting upon core values and their definitions, separating their personal value systems from the institution's value system and then utilizing the identified values as a point of reference in developing policy language.

B. Strategic Planning in Higher Education

Core values, identified through the document analysis process, can be rewritten as educational goals and objectives. This process involves; first, reassessing existing mission statements. Key decision-makers then may choose to rewrite the mission statement. The reaffirmed or rewritten mission statement is then examined in terms of the nature of the appropriate vehicle to carry out the mission. In other words, how the college or university can be structured as an appropriate vehicle to carry out its mission. Once the structure of the vehicle becomes clear, long-term goals can be established. Out of these long-term goals, role statements and objectives can be developed. This process results in a strategic plan that is values-based and is therefore consistent with the core values of the educational institution.

B

Feeling Words

FEELING WORDS

(Marshall Rosenberg)

POSITIVE WORDS

absorbed
adventurous
affectionate
alert
alive
amazed
amused
animated
appreciative
astonished
blissful
breathless
buoyant
calm
carefree
cheerful
comfortable
composed
concerned
confident
contented
cool
curious
dazzled
delighted
eager
ecstatic
elated
electrified
encouraged
engrossed
enjoyment
enlivened
enthusiastic
exalted
excited
exhilarated
expansive
expectant
exuberant
fascinated
free
friendly
fulfilled
goodhumored
grateful
groovy
happy
helpful
hopeful
inquisitive
inspired
intense
interested
intrigued
invigorated
involved
joyful
jubilant
keyed up
loving
mellow
merry
mirthful
moved
optimistic
overwhelmed
overjoyed
peaceful
pleasant
proud
quiet
radiant
refreshed
relieved
satisfied
secure
sensitive
spellbound
splendid
stimulated
surprised
tender
tenderness
thankful
thrilled
touched
tranquil
trusting
warm
wide-awake

FEELING WORDS

(Marshall Rosenberg)

NEGATIVE WORDS

afraid
aggravated
agitation
alarm
aloof
angry
animosity
annoyance
anxious
apathetic
apprehensive
aversion
bad
beat
bitter
blah
blown up
blue
bored
burned up
breathless
brokenhearted
chagrined
cold
concerned
confused
cool
cross
credulous
critical
dejected
depressed
despair
despondent
detached
disappointed
discouraged
disgruntled
disgusted
disheartened
dislike
dismayed
displeased
disquieted
dissatisfied
distant
distressed
disturbed
down
embittered
exasperated
exhausted
fatigued
fearful
fidgety
flaky
forlorn
frightened
frustrated
furious
gloomy
grief
grumpy
guilty
hate
heavy
helpless
hesitant
horrified
horrible
hostile
hot
humdrum
hurt
impatient
indifferent
inert
infuriated
insecure
insensitive
intense
irate
irked
irritated
jealous
jittery
keyed-up
lassitude
lazy
let down
lethargic
listless
lonely
mad
mean
melancholy
miserable
mopy
pessimistic
pissed off
provoked
puzzled
rattled
reluctant
repelled
resentful
restless
sad
scared
sensitive
shaky
shocked
skeptical
sleepy
sorrowful
sorry
sour
spiritless
startled
surprised
suspicion
tepid
terrified
thwarted
tired
troubled
uncomfortable
unconcerned
uneasy
unglued
unhappy
unnerved
unsteady
upset
uptight
weary
withdrawn
woeful
worried
wretched

C

Value/Skill/ Time List

VALUE/SKILL/TIME LIST

1 Through 125

NO.	NAME	SKILL	TIME
1	Accountability/Ethics	Systems	Work
2	Achievement/Success	Instrumental	Work
3	Adaptability/Flexibility	Interpersonal	Play-Freesence
4	Administration/Control	Instrumental	Maintenance
5	Affection/Physical	Interpersonal	Maintenance
6	Art/Beauty/as Pure Value	Imaginal	Play
7	(Self) Assertion/Directness	Interpersonal	Play-Freesence
8	Being Liked	Interpersonal	Maintenance
9	Being Self	Systems	Play-Freesence
10	Care/Nurture	Interpersonal	Maintenance
11	Collaboration/Subsidiarity	Systems	Work
12	Communication/Information	Instrumental	Maintenance
13	Community/Personalist	Systems	Play-Freesence
14	Community/Supportive	Systems	Play
15	(Self) Competence/Confidence	Instrumental	Work
16	Competition	Instrumental	Maintenance
17	Congruence	Interpersonal	Play-Freesence
18	Construction/New Order	Systems	Work
19	Contemplation/Asceticism	Instrumental	Play-Freesence
20	Control/Order/Discipline	Instrumental	Maintenance
21	Convivial Technology	Systems	Work
22	Cooperation/Complementarity	Systems	Maintenance
23	Corporation/New Order	Systems	Work
24	Courtesy/Hospitality	Interpersonal	Maintenance
25	Creativity/Ideation	Imaginal	Play
26	Criteria/Rationality	Instrumental	Work
27	Decision/Initiation	Interpersonal	Play-Freesence
28	Design/Pattern/Order	Instrumental	Play
29	Detachment/Solitude	Systems	Play-Freesence
30	Detachment/Transcendence	Imaginal	Play-Freesence
31	Dexterity/Coordination	Instrumental	Work
32	Discernment/Communal	Systems	Play-Freesence
33	Duty/Obligation	Interpersonal	Work
34	Economics/Profit	Instrumental	Work
35	Economics/Success	Instrumental	Work
36	Ecority/Aesthetics	Imaginal	Play
37	Education/Certification	Instrumental	Maintenance
38	Education/Knowledge/Insight	Instrumental	Play-Freesence
39	Efficiency/Planning	Instrumental	Work
40	Empathy	Interpersonal	Play-Freesence
41	Endurance/Patience	Interpersonal	Maintenance

NO.	NAME	SKILL	TIME
42	Equality/Liberation	Interpersonal	Maintenance
43	Equilibrium	Systems	Maintenance
44	Equity/Rights	Interpersonal	Maintenance
45	Evaluation/Self System	Interpersonal	Maintenance
46	Expressiveness/Freedom/Joy	Imaginal	Play-Freesence
47	Faith/Risk/Vision	Interpersonal	Play
48	Family/Belonging	Interpersonal	Play-Freesence
49	Fantasy/Play	Imaginal	Play-Freesence
50	Food/Warmth/Shelter	Instrumental	Maintenance
51	Friendship/Belonging	Interpersonal	Maintenance
52	Function/Physical	Instrumental	Maintenance
53	Generosity/Service	Interpersonal	Work
54	Growth/Expansion	Systems	Work
55	Health/Healing/Harmony	Systems	Maintenance
56	Hierarchy/Propriety/Order	Systems	Maintenance
57	Honor	Systems	Maintenance
58	Human Dignity	Systems	Work
59	Human Rights/World Social Order	Systems	Maintenance
60	Independence	Interpersonal	Play-Freesence
61	Integration/Wholeness	Interpersonal	Play-Freesence
62	Interdependence	Systems	Work
63	(Self) Interest/Control	Interpersonal	Maintenance
64	Intimacy	Interpersonal	Play-Freesence
65	Intimacy and Solitude as Unitive	Interpersonal	Play-Freesence
66	Justice/Global Distribution	Systems	Work
67	Justice/Social Order	Systems	Work
68	Knowledge/Discovery/Insight	Instrumental	Play-Freesence
69	Law/Guide	Systems	Play
70	Law/Rule	Instrumental	Maintenance
71	Leisure/Freesence	Imaginal	Play-Freesence
72	Life/Self Actualization	Interpersonal	Play-Freesence
73	Limitation/Acceptance	Interpersonal	Play-Freesence
74	Limitation/Celebration	Interpersonal	Play
75	Loyalty/Fidelity	Interpersonal	Maintenance
76	Macroeconomics/World Order	Systems	Work
77	Management	Instrumental	Work
78	Membership/Institution	Instrumental	Maintenance
79	Minessence	Systems	Play-Freesence
80	Mission/Objectives	Systems	Work
81	Mutual Responsibility/Accountability	Systems	Maintenance
82	Obedience/Duty	Interpersonal	Maintenance
83	Obedience/Mutual Accountability	Systems	Maintenance
84	Ownership	Interpersonal	Play-Freesence
85	Patriotism/Esteem	Systems	Play-Freesence
86	Personal Authority/Honesty	Interpersonal	Maintenance
87	Physical Delight	Imaginal	Maintenance

88	Pioneerism/Innovation/Progress	Systems	Play-Freesence
89	Play/Recreation	Imaginal	Play
90	Presence/Dwelling	Interpersonal	Play
91	(Self) Preservation	Instrumental	Maintenance
92	Prestige/Image	Interpersonal	Play-Freesence
93	Productivity	Instrumental	Work
94	Property/Control	Instrumental	Maintenance
95	Prophet/Vision	Systems	Play-Freesence
96	Relaxation	Systems	Play
97	Research/Originality/Knowledge	Imaginal	Play
98	Responsibility	Interpersonal	Maintenance
99	Rights/Respect	Interpersonal	Maintenance
100	Ritual/Communication	Systems	Play
101	Rule/Accountability	Instrumental	Maintenance
102	Safety/Survival	Instrumental	Maintenance
103	Search/Meaning/Hope	Imaginal	Play-Freesence
104	Security	Interpersonal	Maintenance
105	Sensory Pleasure/Sexuality	Interpersonal	Play-Freesence
106	Service/Vocation	Systems	Work
107	Sharing/Listening/Trust	Interpersonal	Play-Freesence
108	Simplicity/Play	Imaginal	Play-Freesence
109	Social Affirmation	Systems	Play-Freesence
110	Support/Peer	Interpersonal	Play-Freesence
111	Synergy	Imaginal	Play-Freesence
112	Technology/Science	Instrumental	Work
113	Territory/Security	Instrumental	Maintenance
114	Tradition	Systems	Play-Freesence
115	Transcendence/Global Equality	Systems	Play-Freesence
116	Truth/Wisdom/Integrated Insight	Imaginal	Play-Freesence
117	Unity/Diversity	Systems	Maintenance
118	Unity/Uniformity	Systems	Maintenance
119	Wonder/Awe/Fate	Imaginal	Play-Freesence
120	Wonder/Curiosity/Nature	Imaginal	Play-Freesence
121	Word	Imaginal	Play-Freesence
122	Work/Labor	Instrumental	Work
123	Workmanship/Art/Craft	Instrumental	Work
124	Worship/Faith/Creed	Instrumental	Work
125	Self Worth	Interpersonal	Maintenance

D

125 Values and Their Definitions

VALUES AND THEIR DEFINITIONS
List of 125 Values

INTRODUCTION

These definitions are brief and are not intended to be comprehensive. They do provide a working guideline for persons seeking to understand the meaning of a value. Following each definition is the values phase and stage of consensus, an indicator whether it is a goal or means value, the skill the value most relates to, and the quality of time that best relates to its actualization.

1. **Accountability/Ethics:** The ability that flows from one's personal awareness of one's own system of moral principles to enrich others by addressing their conduct in relationship to their value system. This assumes the capacity to understand another's level of ethical maturity.
   Phase 3, Stage B, Means, Systems, Work

2. **Achievement/Success:** Accomplishing something noteworthy and admirable in the world of work or education.
   Phase 2, Stage B, Means, Instrumental, Work

3. **Adaptability/Flexibility:** To adjust one's self readily to changing conditions and to remain pliable during ongoing change.
   Phase 3, Stage A, Means, Interpersonal, Play-Freesence

4. **Administration/Control:** Having the authority to be in command and to exercise specific management functions and tasks in institutions.
   Phase 2, Stage B, Means, Instrumental, Maintenance

5. **Affection/Physical:** Physical touching which expresses fondness or devotion.
   Phase 1, Stage B, Means, Interpersonal, Maintenance

6. **Art/Beauty/as Pure Value:** Experiencing and/or providing pleasure through that which is aesthetically appealing, in both natural and person-made creations, for the mental and emotional stimulation and pleasure it provides.
   Phase 3, Stage B, Goals, Imaginal, Play

7. **(Self) Assertion/Directness:** The will to put one's self forward boldly regarding a personal line of thought or action.
   Phase 3, Stage A, Means, Interpersonal, Play-Freesence

8. **Being Liked:** To experience friendly feelings from one's peers.
   Phase 2, Stage A, Means, Interpersonal, Maintenance

9. **Being Self:** The capacity to own one's truth about one's self and the world with objective awareness of personal strengths and limitations, plus the ability to act both independently and cooperatively when appropriate.
   Phase 3, Stage B, Goals, System, Play-Freesence

10. **Care/Nurture:** To be physically and emotionally supported by family and friends throughout one's life from childhood through aging and to value doing the same for others.
Phase 2, Stage A, Means, Interpersonal, Maintenance

11. **Collaboration/Subsidiarity:** The ability of an organizational leader to cooperate interdependently with all levels of management to insure full and appropriate delegation of responsibility.
Phase 3, Stage B, Means, Systems, Work

12. **Communication/Information:** Effective and efficient transmission and flow of ideas and factual data within and between persons, departments and divisions of an organization.
Phase 2, Stage B, Means, Instrumental, Maintenance

13. **Community/Personalist:** Sufficient depth and quality of commitment to a group, its members and its purpose so that both independent creativity and interdependent cooperation are maximized simultaneously.
Phase 4, Stage A, Means, Systems, Play-Freesence

14. **Community/Supportive:** The recognition and will to create a group of peers for the purpose of ongoing mutual support and creative enhancement of each individual. It is the additional awareness of the need for such a group in the work environment and with peer professionals necessary to enable one to detach from external pressures that deter one from acting with clarity on chosen values and ethical principles that might be otherwise compromised.
Phase 3, Stage B, Means, Systems, Play

15. **(Self) Competence/Confidence:** Realistic and objective confidence that one has the skills to achieve in the world of work and to feel that those skills are a positive contribution.
Phase 2, Stage B, Goals, Instrumental, Work

16. **Competition:** To be energized by a sense of rivalry, to be first or most respected in a given arena, e.g. sports, education or work.
Phase 2, Stage B, Means, Instrumental, Maintenance

17. **Congruence:** The capacity to experience and express one's feelings and thoughts in such a way that what one experiences internally and communicates externally to others is the same.
Phase 3, Stage A, Means, Interpersonal, Play-Freesence

18. **Construction/New Order:** To develop and initiate a new institution for the purpose of creatively enhancing society. This assumes technological, interpersonal and management skills.
Phase 3, Stage B, Goals, Systems, Work

19. **Contemplation/Asceticism:** Self-discipline and the art of meditation that prepares one for intimacy with others and spirituality.
Phase 3, Stage B, Goals, Instrumental, Play-Freesence

20. **Control/Order/Discipline:** Providing restraint and direction to achieve methodological arrangement of persons or things according to the prescribed rules.
Phase 2, Stage A, Means, Instrumental, Maintenance

21. **Convivial Technology:** The capacity to creatively apply technological expertise, both organizationally and with technical instruments, to develop means to improve social conditions in the world by improving means of distributing the basic necessities of life.
Phase 4, Stage B, Means, Systems, Work

22. **Cooperation/Complementarity:** The capacity to enable persons in a corporation or institution to work cooperatively with one another such that the unique skills and qualities of one individual supplement, support and enhance the skills and qualities of the others in the group.
Phase 3, Stage B, Means, Systems, Maintenance

23. **Corporation/New Order:** The skills, capacity and will to create new organizational styles or to improve present institutional forms in order to creatively enhance society.
Phase 3, Stage B, Means, System, Work

24. **Courtesy/Hospitality:** Offering polite and respectful treatment to others as well as treating guests and strangers in a friendly and generous manner. It also includes receiving the same treatment from others.
Phase 2, Stage A, Means, Interpersonal, Maintenance

25. **Creativity/Ideation:** The capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.
Phase 3, Stage B, Means, Imaginal, Play

26. **Criteria/Rationality:** The trained capacity to think logically and reasonably based on a formal body of information. The capacity to exercise reason before emotions.
Phase 2, Stage B, Means, Instrumental, Work

27. **Decision/Initiation:** To feel that it is one's responsibility to begin a creative course of action, or to act on one's conscience without external prompting.
Phase 3, Stage A, Means, Interpersonal, Play-Freesence

28. **Design/Pattern/Order:** Awareness of the natural arrangement of things plus the ability to create new arrangements through the initiation of arts, ideas or technology; e.g. architecture.
Phase 2, Stage B, Means, Instrumental, Play

29. **Detachment/Solitude:** The regular discipline of non-attachment that leads to quality relationships.
Phase 3, Stage B, Means, System, Play-Freesence

30. **Detachment/Transcendence:** Exercising spiritual discipline and detachment so that one experiences a global and visionary perspective.
Phase 4, Stage A, Means, Imaginal, Play-Freesence

31. **Dexterity/Coordination:** Sufficient harmonious interaction of mental and physical functions to perform basic instrumental skills.
Phase 2, Stage A, Means, Instrumental, Work

32. **Discernment/Communal:** The capacity or skill to enable a group or organization to come to consensus decisions relative to long term planning through reflection and honest interaction.
Phase 3, Stage B, Means, Systems, Play-Freesence

33. **Duty/Obligation:** Closely following established customs and regulations out of dedication to one's peers and a sense of responsibility to institutional codes.
Phase 2, Stage B, Means, Interpersonal, Work

34. **Economics/Profit:** Accumulation of physical wealth to be secure and respected.
Phase 1, Stage B, Means, Instrumental, Work

35. **Economics/Success:** To attain favorable and prosperous financial results in business through effective control and efficient management of resources.
Phase 2, Stage B, Means, Instrumental, Work

36. **Ecority/Aesthetics:** The capacity, skills and personal, organizational or conceptual influence to enable persons to take authority for the world and to enhance its beauty and balance through creative technology in ways that have worldwide influence.
Phase 4, Stage B, Goals, Imaginal, Play

37. **Education/Certification:** Completing a formally prescribed process of learning and receiving documentation of that process.
Phase 2, Stage B, Means, Instrumental, Maintenance

38. **Education/Knowledge/Insight:** The experience of ongoing learning as a means of gaining new facts, truths and principles.
Phase 3, Stage B, Means, Instrumental, Play-Freesence

39. **Efficiency/Planning:** Thinking about and designing acts and purposes in the best possible and least wasteful manner before implementing them.
Phase 2, Stage B, Means, Instrumental, Work

40. **Empathy:** Reflecting and experiencing another's feelings and state of being through a quality of presence that has the consequence of them seeing themselves with more clarity, without any words necessarily having been spoken.
Phase 3, Stage A, Means, Interpersonal, Play-Freesence

41. **Endurance/Patience:** The ability to bear difficult and painful experiences, situations or persons with calm stability and perseverance.
Phase 2, Stage A, Means, Interpersonal, Maintenance

42. **Equality/Liberation:** Experiencing one's self as having the same value and rights as all other human beings in such a way that one is set free to be one's self and to free others to be themselves. This is the critical consciousness of the value of being human.
Phase 3, Stage A, Goals, Interpersonal, Maintenance

43. **Equilibrium:** Maintaining a peaceful social environment by averting upsets and avoiding conflicts.
Phase 2, Stage A, Means, Systems, Maintenance

44. **Equity/Rights:** Awareness of the moral and ethical claim of all persons, including one's self, to legal, social and economic equality and fairness, plus a personal commitment to defend this claim.
Phase 3, Stage A, Means, Interpersonal, Maintenance

45. **Evaluation/Self System:** Appreciating an objective appraisal of one's self and being open to what others reflect back about one's self as necessary for self-awareness and personal growth.
Phase 3, Stage A, Means, Interpersonal, Maintenance

46. **Expressiveness/Freedom/Joy:** To share one's feelings and fantasies so openly and spontaneously that others are free to do the same.
Phase 3, Stage A, Means, Imaginal, Freesence-Play

47. **Faith/Risk/Vision:** Behavioral commitment to values that are considered life-giving even at risk to one's life.
Phase 3, Stage B, Goals, Interpersonal, Play

48. **Family/Belonging:** The people to whom one feels primary bonds of relationship and acceptance and the place of dwelling of one's parents.
Phase 2, Stage A, Goals, Interpersonal, Play-Freesence

49. **Fantasy/Play:** The experience of personal worth through unrestrained imagination and personal amusement.
Phase 2, Stage A, Goals, Imaginable, Play-Freesence

50. **Food/Warmth/Shelter:** Personal concern about having adequate physical nourishment, warmth and comfort and a place of refuge from the elements.
Phase 1, Stage A, Means, Instrumental, Maintenance

51. **Friendship/Belonging:** To have a group of persons with whom one can share on a day-to-day basis.
Phase 2, Stage A, Means, Interpersonal, Maintenance

52. **Function/Physical:** Concern about the ability to perform minimal manipulations of the body to care for one's self and concern about the body's internal systems and their ability to function adequately.
Phase 1, Stage A, Means, Instrumental, Maintenance

53. **Generosity/Service:** To share one's unique gifts and skills with others as a way of serving humanity without expecting reciprocation.
Phase 3, Stage A, Means, Interpersonal, Work

54. **Growth/Expansion:** The ability to enable an organization to develop and grow creatively. This assumes skills in management design and organizational development at a corporate level.
Phase 3, Stage B, Means, Systems, Work

55. **Health/Healing/Harmony:** Soundness of mind and body that flows from meeting one's emotional and physical needs through self-awareness and preventive discipline. This includes an understanding that commitment to maintaining one's inner rhythm and balance relates to positive feelings and fantasy.
Phase 3, Stage A, Means, Systems, Maintenance

56. **Hierarchy/Propriety/Order:** The methodical, harmonious arrangement of persons and things ranked above one another in conformity to established standards of what is good and proper within an organization.
Phase 2, Stage B, Means, Systems, Maintenance

57. **Honor:** High respect for the worth, merit or rank of those in authority, e.g. parents, superiors and national leaders.
Phase 2, Stage B, Means, Systems, Maintenance

58. **Human Dignity:** Consciousness of the basic right of every human being to have respect and to have her/his basic needs met that will allow her/him the opportunity to develop her/his maximum potential.
Phase 3, Stage B, Goals, Systems, Work

59. **Human Rights/World Social Order:** Committing one's talent, education, training and resources to creating the means for every person in the world to experience her/his basic right to such life-giving resources as food, habitat, employment, health and minimal practical education.
Phase 4, Stage B, Means, Systems, Maintenance

60. **Independence:** Thinking and acting for one's self in matters of opinion, conduct, etc., without being subject to external constraint or authority.
Phase 3, Stage A, Means, Interpersonal, Play-Freesence

61. **Integration/Wholeness:** The inner capacity to organize the personality (mind and body) into a coordinated, harmonious totality.
Phase 3, Stage A, Goals, Interpersonal, Play-Freesence

62. **Interdependence:** Seeing and acting on the awareness that personal and inter-institutional cooperation are always preferable to individual decision-making.
Phase 4, Stage A, Means, Systems, Work

63. **(Self) Interest/Control:** Restraining one's feelings and controlling one's personal interests in order to survive physically in the world.
Phase 1, Stage A, Goals, Interpersonal, Maintenance

64. **Intimacy:** Sharing one's full personhood--thoughts, feelings, fantasies and realities--mutually and freely with the total personhood of another on a regular basis.
Phase 3, Stage B, Means, Interpersonal, Play-Freesence

65. **Intimacy and Solitude as Unitive:** The experience of personal harmony that results from a combination of meditative practice and mutual openness and total acceptance of another person which leads to new levels of meaning and awareness.
Phase 4, Stage A, Goals, Interpersonal, Play-Freesence

66. **Justice/Global Distribution:** Commitment to the fact that all persons have equal value but different gifts and abilities to contribute to society, combined with the capacity to elicit inter-institutional and governmental collaboration that will help provide the basic life necessities for the poor in the world.
Phase 4, Stage B, Means, Systems, Work

67. **Justice/Social Order:** Taking a course of action that addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value.
Phase 3, Stage B, Goals, Systems, Work

68. **Knowledge/Discovery/Insight:** The pursuit of truth through patterned investigation. One is motivated by increased intuition and understanding of the wholeness of reality.
Phase 3, Stage B, Goals, Instrumental, Play-Freesence

69. **Law/Guide:** Seeing authoritative principles and regulations as a means for creating one's own criteria and moral conscience, and questioning those rules until they are clear and meaningful.
Phase 3, Stage A, Means, Systems, Play

70. **Law/Rule:** Governing one's conduct, action and procedures by the established legal system or code. Living one's life by the rules.
Phase 2, Stage B, Means, Instrumental, Maintenance

71. **Leisure/Freesence:** Use of time in a way that requires as much skill and concentration as one's work but that totally detaches one from work so that the spontaneous self is free to emerge in a playful and contagious manner.
Phase 3, Stage B, Means, Imaginal, Play-Freesence

72. **Life/Self/Actualization:** The inner drive toward experiencing and expressing the totality of one's being through spiritual, psychological, physical and mental approaches which enhance the development of one's maximum potential.
Phase 3, Stage A, Goals, Interpersonal, Play-Freesence

73. **Limitation/Acceptance:** Giving positive mental assent to the reality that one has boundaries and inabilities. This includes an objective self-awareness of one's strengths and potential as well as weakness and inability. The capacity for self-criticism.
Phase 3, Stage A, Means, Interpersonal, Play-Freesence

74. **Limitation/Celebration:** The recognition that one's limits are the framework for exercising one's talents. The ability to laugh at one's own imperfections.
Phase 3, Stage B, Means, Interpersonal, Play

75. **Loyalty/Fidelity:** Strict observance of promises and duties to those in authority and to those in close personal relationships.
Phase 2, Stage B, Means, Interpersonal, Maintenance

76. **Macroeconomics/World Order:** The ability to manage and direct the use of financial resources at an institutional and inter-institutional level toward creating a more stable and equitable world economic order.
Phase 4, Stage B, Means, Systems, Work

77. **Management:** The control and direction of personnel in a business or institution for the purpose of optimal productivity and efficiency.
Phase 2, Stage B, Means, Instrumental, Work

78. **Memberships/Institution:** The pride of belonging to and functioning as an integral part of an organization, foundation, establishment, etc.
Phase 2, Stage B, Means, Instrumental, Maintenance

79. **Minessence:** The capacity to miniaturize and simplify complex ideas or technological instruments (tools) into concrete and practical objectifications in a way that creatively alters the consciousness of the user.
Phase 4, Stage B, Means, Systems, Play-Freesence

80. **Mission/Objectives:** The ability to establish organizational goals and execute long-term planning that takes into consideration the needs of society and how the organization contributes to those needs.
Phase 3, Stage B, Means, Systems, Work

81. **Mutual Responsibility/Accountability:** The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for her/his own area of responsibility. This requires the ability to mobilize one's anger in creative and supportive ways so as to move relationships to increasing levels of cooperation.
Phase 3, Stage B, Means, Systems, Maintenance

82. **Obedience/Duty:** Dutifully and submissively complying with moral and legal obligation established by parents and civic and religious authorities.
Phase 2, Stage A, Means, Interpersonal, Maintenance

83. **Obedience/Mutual Accountability:** Being mutually and equally responsible for establishing and being subject to a common set of rules and guidelines in a group of persons.
Phase 3, Stage A, Means, Systems, Maintenance

84. **Ownership:** Personal and legal possessions of skills, decisions, and property that gives one a sense of personal authority.
Phase 2, Stage B, Means, Interpersonal, Play-Freesence

85. **Patriotism/Esteem:** Honor for one's country based on personal devotion, love and support.
Phase 2, Stage B, Means, Systems, Play-Freesence

86. **Personal/Authority/Honesty:** The freedom to experience and express one's full range of feelings and thoughts in a straightforward, objective manner. This ability comes from a personal integration of thoughts and feelings and results in experiencing one's own integrity and power.
Phase 3, Stage A, Means, Interpersonal, Maintenance

87. **Physical Delight:** The joy of experiencing all the senses of one's body.
Phase 1, Stage B, Goals, Imaginal, Maintenance

88. **Pioneerism/Innovation/Progress:** Introducing and originating creative ideas for positive change in social organizations and systems and providing the framework for actualizing them.
Phase 3, Stage B, Means, Systems, Play-Freesence

89. **Play/Recreation:** A pastime or diversion from the anxiety of day-to-day living for the purpose of undirected, spontaneous refreshment (which provides for a potential self to be experienced).
Phase 2, Stage B, Goals, Imaginal, Play

90. **Presence/Dwelling:** The ability to be with another person that comes from inner self-knowledge which is so contagious that another person is able to ponder the depths of who he or she is with awareness and clarity.
Phase 3, Stage B, Goals, Interpersonal, Play

91. **(Self) Preservation:** Doing what is necessary to protect one's self from physical harm or destruction in an alien world.
Phase 1, Stage A, Goals, Instrumental, Maintenance

92. **Prestige/Image:** Physical appearance which reflects success and achievement, gains the esteem of others and promotes success.
Phase 2, Stage A, Means, Interpersonal, Play-Freesence

93. **Productivity:** To feel energized by generating and completing tasks and activities and achieving externally established goals and expectations.
Phase 2, Stage B, Means, Instrumental, Work

94. **Property/Control:** Accumulating property and exercising personal direction over it for security and for meeting one's basic physical and emotional needs.
Phase 1, Stage B, Means, Instrumental, Maintenance

95. **Prophet/Vision:** The ability to communicate the truth about global justice issues and human rights in such a lucid manner that the hearer is able to transcend her/his limited personal awareness and gain a new perspective on herself/himself and the needs of the disadvantaged.
Phase 4, Stage A, Means, Systems, Play-Freesence

96. **Relaxation:** Diversion from physical or mental work which reduces stress and provides a balance of work and play as a means of realizing one's potential.
Phase 3, Stage A, Means, Systems, Play

97. **Research/Originality/Knowledge:** Systematic investigation and contemplation of the nature of truths and principles about people and human experience for the purpose of creating new insights and awareness.
Phase 3, Stage B, Means, Imaginal, Play

98. **Responsibility:** To be personally accountable for and in charge of a specific area or course of action in one's organization or group.
Phase 2, Stage B, Means, Interpersonal, Maintenance

99. **Rights/Respect:** The moral principle of esteeming the worth (and property) of another as I expect others to esteem me (and mine).
Phase 2, Stage A, Means, Interpersonal, Maintenance

100. **Ritual/Communication:** Skills and use of liturgy and the arts as a communication medium for raising critical consciousness of such themes as world social conditions and awareness of the transcendent.
Phase 3, Stage B, Goals, Systems, Play

101. **Rule/Accountability:** The need to have each person openly explain or justify her/his behavior in relationship to the established codes of conduct, procedures, etc.
Phase 2, Stage B, Means, Instrumental, Maintenance

102. **Safety/Survival:** Concern about the ability to avoid personal injury, danger of loss and to do what is necessary to protect one's self in adverse circumstances.
Phase 1, Stage A, Means, Instrumental, Maintenance

103. **Search/Meaning/Hope:** A personal exploration arising from an inner longing and curiosity to integrate one's feelings, imagination and objective knowledge in order to discover one's unique place in the world.
Phase 3, Stage A, Means, Imaginal, Play-Freesence

104. **Security:** Finding a safe place or relationship where one experiences protection and is free from care and anxieties.
Phase 1, Stage B, Goals, Interpersonal, Maintenance

105. **Sensory Pleasure/Sexuality:** Gratifying one's sensual desires and experiencing one's sexual identity.
Phase 1, Stage B, Means, Interpersonal, Play-Freesence

106. **Service/Vocation:** To be motivated to use one's unique gifts and skills to contribute to society through one's occupation, business, profession or calling.
Phase 3, Stage A, Goals, Systems, Work

107. **Sharing/Listening/Trust:** The capacity to actively and accurately hear another's thoughts and feelings and to express one's own thoughts and feelings in a climate of mutual confidence in each other's integrity.
Phase 3, Stage A, Means, Interpersonal, Play-Freesence

108. **Simplicity/Play:** the capacity for deeply appreciating the world combined with a playful attitude toward organizations and systems that is energizing and positive. The ability to see simplicity in complexity and to be detached from the world as primarily material in nature. It can include the mutual sharing of property within a group.
Phase 3, Stage B, Means, Imaginal, Play-Freesence

109. **Social Affirmation:** Personal respect and validation coming from the support and respect of one's peers which is necessary for one to grow and succeed.
Phase 2, Stage A, Means, Systems, Play-Freesence

110. **Support/Peer:** To have persons who are one's equals who sustain one in both joyful and difficult times.
Phase 2, Stage A, Means, Interpersonal, Play-Freesence

111. **Synergy:** Experiencing the relationships of persons within a group to be harmonious and energized so that the outcome of the group far surpasses its predicted ability based on the total abilities of its individual members.
Phase 4, Stage A, Means, Imaginal, Play-Freesence

112. **Technology/Science:** Systematic knowledge of the physical or natural world and practical applications of the knowledge through man-made devices and tools.
Phase 2, Stage B, Means, Instrumental, Work

113. **Territory/Security:** Provision for physically defending property, a personal domain or nation state.
Phase 1, Stage B, Means, Instrumental, Maintenance

114. **Tradition:** Recognizing the importance of ritualizing family history, religious history and national history in one's life so as to enrich its meaning.
Phase 2, Stage A, Means, Systems, Play-Freesence

115. **Transcendence/Global Equality:** Knowing the practical relationship between human oppression, freedom and creative ecological balance based on a simultaneous awareness of the finite and the infinite so that one can influence changes that promote greater human equality.
Phase 4, Stage B, Goals, Systems, Play-Freesence,

116. **Truth/Wisdom/Integrated Insight:** Intense pursuit and discovery of ultimate truth about all other activities. This results in intimate knowledge of objective and subjective realities which converge into the capacity to clearly comprehend persons and systems and their inter-relationships.
Phase 4, Stage A, Goals, Imaginal, Play-Freesence

117. **Unity/Diversity:** Recognizing and acting administratively on the belief that an organization is creatively enhanced by giving equal opportunity to persons from a variety of cultures, ethnic backgrounds and diverse training.
Phase 3, Stage B, Means, Systems, Maintenance

118. **Unity/Uniformity:** Harmony and agreement in an institution that is established to achieve efficiency, order, loyalty and conformity to established norms.
Phase 2, Stage B, Means, Systems, Maintenance

119. **Wonder/Awe/Fate:** To be filled with marvel, amazement and fear when faced with the overwhelming grandeur and power of one's physical environment.
Phase 1, Stage A, Goals, Imaginal, Play-Freesence

120. **Wonder/Curiosity/Nature:** A sense of marvel and amazement about the physical world coupled with a desire to learn about it and explore it personally.
Phase 1, Stage B, Means, Imaginal, Play-Freesence

121. **Word:** The ability to communicate universal truths so effectively that the hearer becomes conscious of her/his limitations such that life and hope are renewed in the individual hearer.
Phase 4, Stage A, Means, Imaginal, Play-Freesence

122. **Work/Labor:** To have skills and rights that allow one to produce a minimal living for one's self and one's family.
Phase 2, Stage B, Goals, Instrumental, Work

123. **Workmanship/Art/Craft:** Skills requiring manual dexterity that produce artifacts and modify or beautify person-made environment.
Phase 2, Stage B, Means, Instrumental, Work

124. **Worship/Faith/Creed:** Reverence for and belief in God that is expressed and experienced through a commitment to doctrines and teachings of religious belief.
Phase 2, Stage B, Goals, Instrumental, Work

125. **Self Worth:** The knowledge that when those one respects and esteems really know her/him, they will affirm that she/he is worthy of that respect.
Phase 2, Stage A, Goals, Interpersonal, Maintenance

THE 125 VALUES BY PHASES AND STAGES

PHASE I

A GOALS
S-Interest/Control
S-Preservation
Wonder/Awe/Fate

B GOALS
Security
Physical Delight

A MEANS
Food/Warmth/Shelter
Function/Physical
Safety/Survival

B MEANS
Affection/Physical
Economics/Profit
Property/Control
Sensory Pleasure/ Sexuality
Territory/Security
Wonder/Curiousity/ Nature

PHASE II

A GOALS
Family/Belonging
Fantasy/Play
Self Worth

B GOALS
S-Competence/ Confidence
Play/Recreation
Work/Labor
Worship/Faith/Creed

A MEANS
Being Liked
Care/Nurture
Control/Order/Discpl
Courtesy/Hospitality
Dexterity/Coordination
Endurance/Patience
Equilibrium
Friendship/Belonging
Obedience/Duty
Prestige/Image
Rights/Respect
Social Affirmation
Support Peer
Tradition

B MEANS
Achievement/Success
Administration/Control
Communication/ Informn
Competition
Criteria/Rationality
Design/Pattern/Order
Duty/Obligation
Economics/Success
Education/Certification
Efficiency/Planning
Hierarchy/Propriety/ Order
Honor
Law/Rule
Loyalty/Fidelity
Management
Membership/Institution
Ownership
Patriotism/Esteem
Productivity
Responsibility
Rule/Accountability
Workmanship/Art/ Craft
Technology/Science
Unity/Uniformity

PHASE IV

B GOALS

Ecority/Aesthetics
Transcendence/Global Equality

A GOALS

Intimacy and Solitude as Unitive
Truth/Wisdom/Integrated Insight

PHASE III

B GOALS

Art/Beauty/Pure Value
Being Self
Construction/New Order
Contemplation/Ascetis
Human Dignity
Justice/Social Order
Knowledge/Discovery/Insight
Presence/Dwelling
Ritual/Communication
Faith/Risk/Vision

A GOALS

Equality/Liberation
Integration/Liberation
Life/Self Actualization
Service/Vocation

B MEANS

Convival Technology
Human Rights/World Social Order
Justice/Global Distribution
Macroeconomics/World Order
Minnessence

A MEANS

Community/Personalist
Detachment/Transcendence
Interdependence
Prophet/Vision
Synergy
Word

B MEANS

Accountability/Ethics
Collaboration/Subsid
Community/Supportive
Cooperation/Complimnt
Corporation/New Order
Creativity/Ideation
Detachment/Solitude
Discernment/Communal
Education/Knowledge/Insight
Growth/Expansion
Intimacy
Leisure/Freesence
Limitation/Celebration
Mission/Objectives
Mutual Responsibility
Pioneerism/Innovation
Research/Originality
Simplicity/Play
Unity/Diversity

A MEANS

Adaptability/Flexibility
S-Assertion/Directness
Congruence
Decision/Initiation
Empathy
Equity/Rights
Evaluation/Self System
Expressiveness/Freedom/Joy
Generosity/Service
Health/Healing/Harmony
Independence
Law/Guide
Limitation/Acceptance
Obedience/Mutual Accnt
Personal Authority/HonesTY
Relexation
Search/Meaning/Hope
Sharing/Listening/Trust

THE 125 VALUES BY PHASES AND STAGES

E

Glossary

GLOSSARY

AFFECTIVE: Refers to the feelings, attitudes and emotions held by individuals. (Cf. Cognitive)

ANTHROPOCENTRIC: "Human-centered." During the Renaissance in Western Europe (c. 1300-1600), values shifted from those of religious faith to those emphasizing secular concerns.

AUTOCRATIC LEADERSHIP: This leadership level occurs in the Primal Cycle (Stages Ia/Ib). It is authoritarian and is a style which people often revert to in times of stress or survival. Autocratic leadership will usually seem oppressive to the follower.

AUTONOMY (PERSONAL): Being one's own person. Resisting the pressures of society to conform. Self-directing. Choosing consciously a path of action rather than being blindly led.

BENEVOLENT LEADERSHIP: This leadership level occurs in the Familial Cycle (Stages Ib/IIa). It is characterized by parental and authoritarian behavior. Benevolent leaders make most of the decisions and act as teacher to the follower, but in a caring way. This form of leadership is experienced as oppressive to the follower if he or she wants more authority or responsibility.

BUREAUCRATIC LEADERSHIP: This leadership level occurs in the Institutional Cycle (Stages IIa/IIb). People who function at this cycle generally place importance on efficient, orderly management and administrative skills. Bureaucratic leaders delegate to those who are skilled and who are loyal to the organization.

CHARISMATIC LEADERSHIP: This leadership level occurs in the Communal/Collaborative Cycle (Stages IIIa/IIIb). This leader is a statesman to his or her institution. These leaders have a new sense of personal creative energy and a renewed vision of an efficient, productive institution. They find that their skills are very much in demand and it is important for them to carefully manage their time and give sufficient attention to their health.

COGNITIVE: Refers to knowledge and mental abilities. (Cf. Affective)

COMMUNAL/COLLABORATIVE CYCLE: People in this cycle of development (Stages IIIa/IIIb) view the world as a project in which to participate and offer something unique. These people are aware of their gifts and of ways in which to use them productively. They are driven by their need to discover new ways to integrate their gifts with the demands of society. They give importance to making institutions more human.

CONCEIVED VALUE: Values which can be abstractly expressed and held as principles, goals, e.g., patriotism.

CONSCIENTIZATION: A concept originated by Paulo Freire in his work with illiterate populations. Conscientization is an education process which awakens individuals to their capacity for choice and for acting on their environment.

CONVIVIALITY: The relationship between tools and their users which allows the users to control the technology. Advanced technology tends to dominate individuals (as the assembly line controls the movements of workers) and to make them dependent on the technical expert. A convivial technology would, for example, provide an automobile which could be easily repaired by its owner.

CYCLES OF DEVELOPMENT: This refers to the seven natural cycles of psychological and spiritual development represented by every two Stages of development. For example, Phase Ia/Ib represents cycle one. Cycle two is Phase Ib and Phase IIa. Cycle three is Phase IIa/IIb, and so on. The seven cycles are: Primal, Familial, Institutional, Intrapersonal, Communal/Collaborative, Mystical, and Prophetic.

DESCRIPTORS: These are individually repeated clusters of values. The values clustered under each descriptor are similar in nature and are from the same stage of development. The 125 values are clustered into 50 values descriptors. For example, the value descriptor Belonging corresponds to the values Being Liked and Peer Support.

DIALECTIC: The dynamic relationship between a goal value and a means value which results in a new goal value that is different in nature from the original. An exercise in each Workbook helps the individual determine whether or not the combinations of goals and means values he or she has chosen will lead to the goals that are desired.

DISCERNMENT PROCESS: A process that will enable the individual to see more clearly what his or her values and priorities are and how they affect day to day behavior. There are three important aspects of the Process:

1) Convergence, which occurs when questions begin to repeat themselves. The repetition of confirmatory questions and experiences point to underlying patterns in the individual's behavior.

2) Confirmation, which occurs when the questions repeating themselves can be confirmed in the individual's recent and ongoing life experience. This helps identify the values which are really important, and specify the best direction for movement to fulfill his or her potential.

3) Congruence, which occurs when the information in the discernment questions is congruent with the individual's self knowledge, way of living in the world, and demands of his or her present life circumstance.

EMOTIVIST THEORY OF VALUE: Holds that a person is an individual in an essentially purposeless universe, thus suggesting that one's values must be self-generated and not subject to the influences of others. Decision-making, therefore, is based on personal will and passion.

FAMILIAL CYCLE: The world viewed from this cycle of development (Stages Ib/IIa) is seen as a home with importance placed on friendship as a shelter from an unfriendly or uncaring society. Hospitality and respect for authority are important.

FOCUS VALUES: Values that are being chosen and acted upon as major life-giving priorities at this time.

FOUNDATION VALUES: Those values that we have acted on in our lives historically and which represent priority needs for us at this time.

FUTURE VALUES: Values that are important to us as a future option, but which are by necessity at a lower priority at this time.

GENESIS EFFECT: A process first referenced in the Book of Genesis whereby inner images and views of the world are translated into every day actions and communications through spoken and written language.

GOAL VALUES: These values appear in the top of each Stage of the Consciousness Track. Goal values are long term and continue throughout one's life. There is a connection between all of the goal values because they build on one another. For example, the goal value in Phase Ib, Security, leads to the ability to experience the value of Family/Belonging in Phase IIa, of Work/Confidence in Phase IIb, of Equality in Phase IIIa, and of Dignity/Justice in Phase IIIb.

HARMONY: A value which governs the cooperation and interdependent quality in nature and human systems and institutions.

HIGHER CONSCIOUSNESS: An energy source which enables us to experience an expansion within. The area of higher consciousness includes all our impulses, instincts, drives and urges to be something more than we are.

HUMANISTIC EDUCATION: Education which stresses the valuing process as much as or more than the acquisition of subject matter. Humanistic educators design environments so that maximum emotional as well as mental growth can take place.

INDIVIDUAL RELATIVISM: The view that each person develops a code of values which has meaning only for him or her. (Cf. Cultural Relativism)

INDIVIDUATIVE REFLECTIVE: This level of faith development, as described by James Fowler, occurs in the Intrapersonal Cycle (Stages IIIb/IIIa). It is characterized by search and relativism. It is a movement from God as master to God as a friend. I This is a critical period of search for a set of religious norms and values that adequately address the complex world of systems, some unjust, that have recently been discovered.

INSTITUTIONAL CYCLE: People in this cycle of development (Stages IIa/IIb) view the world as a problem that can be coped with by becoming educated and making an adequate living. The chief struggle at this cycle is to be successful and to please those who control the future but also to take enough time to please family.

INSTRUMENTAL SKILLS: One of the areas broken down in the Skills component of the Skills, Time and Vocation option. It represents skills which involve a blend of manual dexterity and cognitive understanding of the profession or field of endeavor which an individual pursues. Examples: computer programming and handcrafts.

INTERPERSONAL SKILLS: One of the areas broken down in the Skills component of the Skills, Time and Vocation option. It refers to skills that enable one to objectify, identify, and accurately report one's feelings or to confront the feelings of another in order to achieve cooperation rather than isolation. Examples: managing stress and conflict.

INTRAPERSONAL CYCLE: People in this cycle of development (Stages IIb/IIIa) view the world as uncertain and values as relative. They feel a need to find a personal place and meaning in the scheme of things. People in this cycle also feel a need to find a center of values around which to orient life.

INTUITIVE SALVIFIC: This level of faith development, as described by James Fowler, occurs in the Primal Cycle (Stages Ia/Ib). At this level God is viewed as a Savior who heals pain but who is distant and impersonal. The world is an alien place in which the individual feels dependent upon a distant, awesome God. The powerlessness experienced in the individual's life is decreased by this dependence on God.

IMAGINAL SKILLS: One of the areas broken down in the Skills component of the Skills, Time and Vocation option. It refers to skills that enable one to transform internal fantasies and insights into action in the environment. Example: creative writing.

JUNGIAN TYPOLOGY: A four-part classification of personality types developed by Carl Jung and based on the different ways in which individuals perceive and judge the environment. There are two ways of perceiving: (1) sensing, i.e., grasping the concrete object here and now through the five senses, and (2) intuiting, i.e., grasping the whole, the possible, the overall. There are also two ways of judging: (1) the analytical, which values principles and logic; and (2) the personalizing, which values feelings, intimacy, harmony.

LAISSEZ-FAIRE LEADERSHIP: This leadership level occurs in the Intrapersonal Cycle (Stages IIb/IIIa). This is an interim style of leadership which must move to a more decisive style or risk regressing to controlling behavior. These leaders experience stress as they strive to find a balance between efficient organizational management and sensitive attention to human needs. The behavior at this cycle is indicative of a major life transition. It is important to learn a range of new skills and have adequate peer support.

LEADERSHIP LEVELS: There are seven leadership levels which correspond to the natural leadership styles associated with each of the seven cycles of development. They are: Autocratic, Benevolent, Bureaucratic, Laissez-Faire, Charismatic, Servant, and Prophetic. Each level is separately defined in this glossary.

MAINTENANCE: One of the areas broken down in the Time values component. It refers to the time spent coping and maintaining oneself and others. It includes maintaining property and time spent maintaining or recovering from one's job. Example: repairing one's automobile.

MEANS VALUES: These values appear in the lower half of each Stage of the Consciousness Track. Means values are more numerous than goal values because they define the various methods people use to reach the same long-term goals.

MORAL EDUCATION: The process of teaching others how to develop their own moral sense through developmental phases.

MORALISTIC EDUCATION: Teaching others moral principles by indoctrination, using precept and example.

MORALITY: A person's conception of what is just or right whenever human rights and needs come into conflict.

MYSTICAL CYCLE: In this cycle of development (Stages IIIb/IVa) the individual sees humanity and the physical (material) world as gifts in which he or she must be responsibly involved. The struggle for a suitable balance between the time devoted to work and others and the occasions set aside for intimacy are of critical importance.

MYTHICAL LITERAL: This level of faith development, as described by James Fowler, occurs in the Familial Cycle (Stages Ib/IIa). Faith at this level requires education in the basic stories of faith. God is parental master and teacher, experienced through one's parents and experiences of the ministry in the local church or synagogue.

OBJECTIVIST: A person who believes that values are not invented but rather that they are discovered. A subjectivist would emphasize the uniqueness of each individual and therefore consider values as the result of each person's particular concern or interest. (Cf. Absolutist and Relativism for a similar pairing of views.)

PERCEPTION CHECKING: Restating what another has said so that both of you are sure there has been complete understanding of your respective frames of reference.

PERSONAL SELF: Refers to the inner, energizing part of the self from which one can experience a state of higher consciousness. (Cf. Higher Consciousness)

PHASE OF CONSCIOUSNESS: An all-encompassing attitudinal framework involving the individual's perception of the world and of the self as functioning in the world, together with the needs the self seeks to satisfy.

PHASES OF DEVELOPMENT: The four phases represent one way the 125 values fall into developmental patterns. Each of the four phases has its own world view and unique set of values.

PILGRIM: This level of faith development, as described by James Fowler, occurs in the Communal/Collaborative cycle (Stages IIIa/IIIb). It is a return and reevaluation of faith in a new and integrated way. It involves a new consciousness of the past and a reformulation of the quality of life and relationships, particularly the relationship with God.

PLAY: One of the areas broken down in the Time component of values. Play is relaxing and being oneself outside of any duty-related activity. It is recreational, takes few skills, and is the beginning of the process of detachment from work. Examples: listening to music, taking a walk.

PLAY-FREESENCE: One of the areas broken down in the Time component of values. This refers to play that takes as many skills as work. It is contemplative leisure that enables one to become detached from anxiety. Examples: photography and archery.

PRIMAL CYCLE: This cycle is the first cycle of growth (Stages Ia/Ib) in which the world is viewed as an alien and mysterious place ruled by distant authority. The major needs in this cycle are for security and material ownership in the struggle for physical survival.

PRIMARY VALUE: One of the values which constitute the core of meaning for an individual at a given phase of consciousness.

PROPHETIC CYCLE: In this cycle of development (Stages IVa/IVb) the world is seen as a mystery for all to care about. The true meaning of professional life is expressed primarily on a global level and requires nothing less than the collaboration of all concerned institutions. There is a continual challenge to respond to the prophetic world vision with practical action at the local level.

PROPHETIC LEADERSHIP: This leadership level occurs in the Prophetic Cycle (Stages IVa/IVb). This is interdependent leadership at an interinstitutional and global level. These leaders are concerned with global ethical issues centered in ecology, human rights and technological advancement.

PSYCHOLOGICAL EGOISM: "Looking out for Number One." Raising the self to prime importance.

RETRIBUTIVIST PHILOSOPHY: Regards some choices as absolutely wrong in themselves and therefore requiring punishment.

SERVANT LEADERSHIP: This leadership level occurs in the Mystical Cycle (Stages IIIb/IVa). This is leadership characterized by interdependence, mutual responsibility, collegiality and creativity. These leaders find that group decision making is a normal process and they tend to exercise their authority with others in a corporate way.

SELF-ACTUALIZATION: Concept popularized by Carl Rogers and Abraham Maslow which refers to the natural tendencies of an individual to grow through stages of development so as to reach a point of personal consciousness, independence, moral concern, empathetic sensitivity, internally consistent philosophy of life, and a feeling of self-acceptance and self-worth.

SELF-REALIZATION: The full development of the self so that all potentialities can be realized.

SELF-TALK: Refers to the messages we send ourselves as we react to events. These messages are about our basic beliefs and values and the expectations we have for ourselves. If these expectations are unrealistic, e.g., "I must win every time I play," we will experience regretful despair.

SOCIAL CONTRACT: A set of mutual obligations between the individual and the institutions of society. These relationships, however, are formed only when an individual consents to become part of a given society. Government, therefore, must be based on the consent of the governed.

SOCIALIZATION: The process whereby an individual adopts the code of behavior, beliefs and values accepted by a society or group.

SOPHISTS: Ancient Greek philosophers who were known for their skill in debate. Viewing values as relative, they argued that right and wrong were simply decided upon by individuals or groups and had no universal validity.

STAGES: Each of the four Phases is broken into two Stages: Stage A which is personal in nature, and Stage B which is institutional in nature.

STANCE OF THE SELF: The way the self deals with both its internal and external environment. It always involves a ranking or prioritizing of values.

SUBJECTIVE: Relying on one's feelings toward an idea or situation rather than on a reasoned approach. (Cf. Objective)

SUBPERSONALITY (Small "I"): Refers to the various facets of ourselves which are the source of inner drives and styles of response to the environment, e.g., seeker, striver, martyr, blamer, pleaser.

SYNTHETIC CONVENTIONAL: This level of faith development, as described by James Fowler, occurs in the Institutional Cycle (Stages IIa/IIb). Individuals at this level find that belonging to their world of peers is important. Church attendance and public worship are very important if that is a part of the individual's tradition. God is master and teacher, and is often represented through the ministers and priests of the church. The sacramental life and personal prayer are very important.

SYSTEMS SKILLS: One of the areas broken down in the Skills component of the values. This refers to skills which enable one to see how the parts of a given system of thought (or a management system) relate to the whole and to take concrete action based on that awareness. Example: setting the goals of a particular institution.

UNIVERSAL VALUES: Those values which are held by all cultures and individuals. (Cf. Cultural Relativism for a contrasting view)

UNIVERSALIZING: This level of faith development, as described by James Fowler, occurs in the Mystical Cycle (Stages IIIb/IVa). At this level the primary experience for the integrated person is to see the world through divine eyes. Intimacy with others is a condition for intimacy with the divine and requires radical commitment to service and with the contemplative side of life. This means balancing personal experience of intimacy with contemplative solitude and obligation to work and service.

UNIVERSALIZING PROPHETIC: This level of faith development, as described by James Fowler, occurs in the Prophetic cycle (Stages IVa/IVb). At this level the primary experience for the integrated person is to see the world through divine eyes, with a concomitant need to see and bring about in a practical way the felt vision. God is Lord of the Universe and Lord of Creation.

UTILITARIANISM: The view that one's actions should be judged by their consequences and not necessarily by the nature of the actions themselves. What produces pleasure is good; what produces pain is not good. Follows the principle of greatest good for greatest number.

VALUE(S): Values are those words in the language that carry personal meaning. This meaning carries with it a certain psychological energy that activates a person's behavior and skills. These value words correspond to concepts that are common to all language. What is regarded as good, worthwhile and important in one's life. Values are distinguished from "good feelings" in that they are held over a significant period of time and are reflected in behavior.

VALUE CLARIFICATION: Process of assisting people to realize what values they hold and to test how strongly they are held.

VALUE DEVELOPMENT STAGES: A two-art classification within each phase of consciousness. Stage A values will relate to one's internal world. Stage B will relate to one's external world.

VALUE DIMENSIONAL: For an individual, a realization that a particular event has created a moral or ethical issue requiring a choice among possible responses.

VALUE EVENT: A particular action by an individual which is a value indicator. It is the starting point for helping to analyze one's values and discover one's phase of consciousness.

VALUE INDICATORS: Particular acts, behaviors or choices from which one can discover the underlying values that have motivated the behavior.

VALUE STRUCTURE: Set of assumptions and rules humans have that allows them to make sense out of the environment.

VIRTUE: Desired behavior based on an institution's particular pattern of values.

WORK: One of the areas broken down in the Time component of the values. It refers to time spent on prescribed duty oriented tasks necessary for vocation and life orientation. This encompasses more than professional activities.

F

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G

The Hall-Tonna Inventory of Values

Lifestyle Report

To receive an Lifestyle Report, complete the enclosed form and return it with a check payable for $35.00 (includes processing fee) to:

The International Values Institute
Marian College
45 S. National Avenue
Fond du Lac, WI 54935

For further information, call

(414) 923-8140

The Lifestyle Questionnaire is scored by Behaviordyne, Inc. of Palo Alto, CA.

To receive information regarding other versions of the Hall-Tonna Inventory of Values including Lifestyle II, Discern, Discern II and Discipleship, plus a variety of supplements, contact the International Values Institute.

The Lifestyle Report consists of 77 questions and was developed by Dr. Brian P. Hall, Dr. Benjamin Tonna and Barbara Ledig. The Lifestyle Report will give guidance regarding the relationship of value priorities to skills and leadership style and an individual's emotional, moral and ethical orientation. The questionnaire will generate a (20+) page computer printout containing personal information to be used with the Lifestyle workbook. The questionnaire is self-administered. The responses to the questionnaire are scored by computer and a personalized report is generated to you.

Another version of the Hall-Tonna Inventory of Values appears in the Diagnostic Sourcebook. The Lifestyle Questionnaire generates a (20+) page computer printout which presents fifty value descriptors to be processed with a workbook. The other version of the Hall-Tonna, Insight, generates a (3+) page computer printout which presents 125 values in a condensed form which is then used in conjunction with an expanded guidebook.

INSTRUCTIONS

For each of the following items, choose the one phrase that best describes your priorities at this time. Do this by drawing a circle around the letter at the beginning of the phrase (A, B, C, D or E.) By priorities we mean the choices most representative of your present situation, not choices you prefer. Do not choose any phrase you do not clearly understand. If two sentences are equally applicable, choose the one that is a priority in your behavior today. The one you do not choose will probably occur again. Choose "E" only if none of the items is applicable or understandable, not if you have difficulty choosing between responses.

Persons experiencing a major change in their lives should answer the questions as they apply to the present situation. By repeating the questionnaire in several months, information can be gained to positively aid the changing process.

YOU ARE NOW READY TO BEGIN

1. It is important that I:
A. experience the support of my peers.
B. am generous toward others.
C. always have a home and food.
D. help develop new and creative organizations.
E. not applicable at this time.

2. I think I have the ability to:
A. raise people's consciousness through public speaking.
B. become a whole integrated person.
C. avoid conflict and maintain order and peace.
D. design meaningful ritual and worship.
E. not applicable at this time.

3. Life makes more sense when I:
A. attend a place of worship regularly.
B. am searching for personal meaning.
C. enable organizational leaders to understand global economic trends.
D. am rational and objective.
E. not applicable at this time.

4. What I find myself doing most of the time is:
A. all that is necessary for my family.
B. respecting and defending the rights of others.
C. promoting human dignity.
D. following the rules.
E. not applicable at this time.

5. A significant part of my life involves:
A. presenting the right image to others.
B. surviving from day to day.
C. trusting, sharing with, and listening to others.
D. providing equal opportunity for people of different cultural, ethnic, and professional backgrounds.
E. not applicable at this time.

6. Basic to a good relationship is:
A. courtesy and hospitality toward others.
B. freedom to express myself.
C. having minimal rules which we hold in common as a guide.
D. physical expression of affection.
E. not applicable at this time.

7. In my life I try to insure that:
A. I make choices that make me more independent.
B. I am loved and accepted by my family.
C. I have time to relax.
D. my possessions are secure and in good order.
E. not applicable at this time.

8. It is important for me to be:
A. competent in my work.
B. clear about who is in charge.
C. physically affectionate.
D. detached from self and at one with the Divine.
E. not applicable at this time.

9. Life for me is:
A. wonderful, but often beyond my control.
B. meaningful when my intimacy with others and my meditation are in harmony.
C. meaningful when I am self-disciplined and everything is in order.
D. meaningful when I can relate who I am to history and tradition.
E. not applicable at this time.

10. I prefer situations where:
A. I know I will be physically comfortable and secure.
B. people accept me and value me.
C. what people say is really what they feel.
D. I have ample time for creative silence.
E. not applicable at this time.

11. At work it is necessary to:
A. protect my job and look after my own interests first.
B. put myself in another's place so I can understand him/her.
C. encourage good communications at all levels.
D. administrate with efficiency and control.
E. not applicable at this time.

12. I like to:
A. work hard for a living.
B. help develop new, creative institutions and systems.
C. have friends who appreciate my worth.
D. build a community or team with members of differing cultural and ethnic backgrounds.
E. not applicable at this time.

13. In my life I try to:
A. see that my country is powerful and respected.
B. help others by being patient with them.
C. see myself as equal to others I live and work with.
D. have others honor and respect me.
E. not applicable at this time.

14. I prefer situations where:
A. people clearly communicate verbal and written information.
B. everyone is mutually accountable and responsible for what happens.
C. I am able to utilize my full potential.
D. I am leading and my assistants do what they are supposed to do.
E. not applicable at this time.

15. Life is meaningful when:
A. I am valued by friends and acquaintances.
B. consensus decisions are made through shared, prayerful reflection.
C. a friend and I mutually share our deepest hopes, joys and fears.
D. I am responsible and dependable.
E. not applicable at this time.

CONTINUE ON NEXT PAGE

18. I am most satisfied when I:
A. work hard to succeed.
B. am courteous and hospitable.
C. develop technology that improves distribution of goods to alleviate world poverty.
D. am gaining knowledge through insight and discovery.
E. not applicable at this time

17. In a small group I appreciate:
A. knowing that I am among friends.
B. an honest expression of personal feelings.
C. knowing that the group's resources are more than the sum of the individual parts.
D. everyone being accountable to the rules.
E. not applicable at this time

18. I feel good when:
A. I am generous and giving service to others.
B. I direct my own activities.
C. I have met my obligations and I have done my duty.
D. I am with creative people who simplify and enhance life.
E. not applicable at this time

19. It is important for me to know that:
A. I can function well physically.
B. what I say and write awakens and liberates the oppressed.
C. I am in the process of fulfilling my potential as a human being.
D. I am pioneering progressive changes in institutions and society.
E. not applicable at this time

20. I feel good when:
A. I am caring for someone and have someone to care for me.
B. I am assertive with others.
C. I help diverse groups realize that they are dependent on one another and thereby work together creatively.
D. I am sexually and sensually satisfied.
E. not applicable at this time

21. I am enjoying:
A. recreation and doing things with others.
B. expressing my ideas and feelings.
C. fantasizing about the future.
D. participating actively in the arts (dance, music, etc.)
E. not applicable at this time

22. A major concern for me is:
A. completing my education or training so I can get a diploma, license, or certificate.
B. discovering new insights through study and observation.
C. knowing I have enough to eat and a place to live.
D. collaborating with my colleagues when I delegate responsibility and authority to them.
E. not applicable at this time

23. When I am in a group I prefer:
A. engaging in recreation and play.
B. taking care of my personal needs and interests first.
C. being supportive of and supported by my group.
D. that each person contribute his/her part without being influenced by the others.
E. not applicable at this time

24. I often find myself:
A. helping the corporation make things work in society in new ways.
B. striving for achievement and success.
C. being overwhelmed by wondrous and beautiful things.
D. being concerned about how I appear to others and about being successful.
E. not applicable at this time

25. I am a person who:
A. derives a sense of financial stability from making a profit.
B. suffers patiently for another's benefit.
C. enjoys work but prefers play.
D. strives to integrate body, mind, and spirit.
E. not applicable at this time

26. I am a person who:
A. values personal security.
B. values the support of his/her peers.
C. values personal discipline.
D. values setting organizational objectives.
E. not applicable at this time

27. I am a person who:
A. is quick to defend the dignity of others.
B. is concerned about being able to function well physically.
C. puts family first.
D. values technological design and order.
E. not applicable at this time

28. I am a person who:
A. sees his/her vocation as a lifelong commitment.
B. is responsible.
C. renews people by being present to them in a quality way.
D. values history and tradition.
E. not applicable at this time

29. I am a person who:
A. is a good reliable worker.
B. values individual freedom of expression.
C. spends time and energy on the liberation of the oppressed.
D. studies hard to earn a degree.
E. not applicable at this time

CONTINUE ON NEXT PAGE

30. I am a person who:
A. values loyalty.
B. accepts his/her limitations.
C. is willing to put faith in another even at personal risk.
D. is involved in world ecology and preserving environmental beauty.
E. not applicable at this time.

31. I am a person who:
A. attempts to transcend my personal needs in order to work on global equality.
B. initiates new ideas and projects.
C. works in the development of support groups of peers.
D. appreciates pattern, order, and technical design.
E. not applicable at this time.

32. I am a person who:
A. obeys the rules and obeys the law.
B. is competent and confident.
C. seeks regular evaluation about myself from my peers.
D. is involved in regular contemplation and meditation.
E. not applicable at this time.

33. I am a person who:
A. initiates creative organizational development.
B. effectively brings people and systems together.
C. takes personal equality very seriously for myself and for others.
D. is involved in aiding the poor at a global level.
E. not applicable at this time.

34. I am a person who:
A. sees law as a guide rather than a rule.
B. is involved in science and technology.
C. takes hobbies very seriously.
D. is often overwhelmed by the wonder and awe of life.
E. not applicable at this time.

35. I am a person who:
A. is actively involved in human rights at a global level.
B. appreciates learning from my own mistakes.
C. has creative ideas.
D. values objective rational criteria.
E. not applicable at this time.

36. I am a person who:
A. is committed to national and local security.
B. serves others through my job.
C. is skillful and competent.
D. expects responsibility to be mutual.
E. not applicable at this time.

37. I am a person who:
A. uses ritual to help others make sense out of life.
B. takes complex ideas and information from many sources and transforms them into technology that enriches life.
C. values fine workmanship.
D. understands the need for physical self preservation.
E. not applicable at this time.

38. I am a person who:
A. is honest and caring but confrontive when necessary.
B. is considered wise by leaders in my field.
C. is economically successful.
D. uses technology as a means to simplify life.
E. not applicable at this time.

39. I am a person who:
A. takes my management position at work very seriously.
B. sees my vocation as my highest priority.
C. understands the harmony between solitude and intimacy.
D. appreciates art purely for the beauty it expresses.
E. not applicable at this time.

40. I am a person:
A. who has a sense of wonder about nature.
B. who values being a member of an organization.
C. who explores the implements effective management designs as an administrator.
D. whose feelings and words usually correspond.
E. not applicable at this time.

41. I am a person who:
A. has a prophetic world vision.
B. works for organizational growth and development.
C. values freedom and personal equality.
D. values group unity which comes from the members conforming to the expectations of the group.
E. not applicable at this time.

42. I am a person who:
A. believes that good health is essential to developing my potential.
B. is outspokenly honest even under adverse conditions.
C. is concerned about maintaining the status quo.
D. takes joy in simple living through communal sharing of property.
E. not applicable at this time.

43. I am a person who:
A. prefers working cooperatively rather than working alone.
B. who values craftmanship.
C. values tradition.
D. is flexible and adaptable even under stress.
E. not applicable at this time.

44. I am a person who:
A. sees clearly the mission and objectives of my organization.
B. cooperates creatively to develop new ideas.
C. values new knowledge and insight from personal exploration and study.
D. lives by a set of ethical principles by which I hold myself accountable.
E. not applicable at this time.

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45. I am a person who:
A. delegates authority and responsibility to my colleagues and then works collaboratively with them.
B. appreciates history and tradition.
C. builds community in order to maximize cooperation and personal creativity.
D. appreciates the life-giving value of art and beauty.
E. not applicable at this time

46. I am a person:
A. who actively promotes the accomplishment of the mission and objectives of my organization.
B. who listens and responds to others in such a way that they perceive themselves with clarity.
C. who encourages responsible interaction among people through my commitment to a set of ethical principles.
D. whose behavior reflects a commitment to the equality and liberation of individuals I live and work with.
E. not applicable at this time

47. I am a person who:
A. is engaged in original research and pursuit of knowledge.
B. respects the rights of others.
C. has excellent safety and survival skills.
D. expresses my faith through regular attendance at a house of worship.
E. not applicable at this time

48. I am a person who:
A. enjoys the physical comforts of life.
B. enjoys being productive through completing tasks and fulfilling expectations.
C. is actively involved in the organizations I belong to.
D. influences people by acting honestly and with personal authority.
E. not applicable at this time

49. What motivates me is:
A. conceiving and initiating a new organizational system.
B. working to ensure that my peers are treated fairly and impartially.
C. planning so that things run smoothly and efficiently.
D. developing my physical coordination and dexterity.
E. not applicable at this time

50. What motivates me is:
A. living simply even though I have the resources to do otherwise.
B. making a valuable contribution to society through my work.
C. knowing that I have been efficient and have planned well.
D. presenting myself in a way that impresses others favorably.
E. not applicable at this time

51. What motivates me is:
A. winning in a competitive situation.
B. investigating, researching, and discovering new truths.
C. preserving the traditional values in religion or society.
D. searching for the meaning of who I am and who I might become.
E. not applicable at this time

52. What motivates me is:
A. describing a personal vision that moves people to action for the advancement of mankind.
B. fulfilling my duty to help others who need me.
C. adapting well to life's changing situations and circumstances.
D. establishing my financial stability by making a profit.
E. not applicable at this time

53. When I am managing a project I prefer that:
A. people obey the rules and do what they are told.
B. all persons be treated as equals regardless of race or sex.
C. everyone agrees to be accountable to the rules.
D. I work with people who like me.
E. not applicable at this time

54. I am happy when I:
A. direct and control people so that things go the way I think they should.
B. have established unity and uniformity in the group.
C. am present to people in a quality way so that their lives become more meaningful to them.
D. worship regularly with those who share my faith.
E. not applicable at this time

55. I enjoy:
A. discovering new insights about myself.
B. a sense of ownership and taking pride in what I own.
C. integrated and practical insight that arises from contemplation of complex data that has universal implications.
D. the risk of a new venture that involves a commitment to a mission.
E. not applicable at this time

56. It is important for me to:
A. be able to relax.
B. attend worship services regularly.
C. be myself regardless of who I am with.
D. promote physical, emotional, and spiritual health practices in myself and others.
E. not applicable at this time

57. An issue that is important to me is:
A. that people be accountable to the rules.
B. justice for all people in the nation.
C. knowing that I am valued by those who know me well.
D. knowing that I am financially secure.
E. not applicable at this time

CONTINUE ON NEXT PAGE

58. An issue that is important to me is:
A. equal distribution of food and shelter at a global level.
B. having time for the kind of leisure that enhances my creativity.
C. being able to develop my full potential.
D. taking good physical care of myself.
E. not applicable at this time.

59. I feel good when I:
A. attend worship services regularly.
B. act on my own authority and make my own decisions.
C. apply myself to projects that can reduce global suffering.
D. stay ahead of the competition.
E. not applicable at this time.

60. It is important to me to:
A. have my physical senses gratified.
B. know that I am successfully completing my formal education and training.
C. be working on international rights issues.
D. take pride in my country.
E. not applicable at this time.

61. An issue that is important to me is:
A. caring for and being in control of my property.
B. having sufficient time for play and recreation.
C. being involved in world wide distribution of resources which meet basic human needs.
D. enjoying my individual rights and respecting those of others.
E. not applicable at this time.

62. It is important for me:
A. to transcend my personal needs through the practice of contemplative detachment.
B. to create new ideas.
C. to maintain a sense of curiosity and wonder about nature.
D. to be continually affirmed by my friends and social acquaintances.
E. not applicable at this time.

63. It is important for me:
A. to be fascinated by life yet not overwhelmed by it.
B. that issues of national security take priority in government.
C. to have persons I can trust and share my feelings with.
D. to have respect for obedience and duty and to have friends who do so.
E. not applicable at this time.

64. My daily living involves:
A. transcending my own needs to work on issues of global equality.
B. being obedient and mutually accountable with my group.
C. primarily belonging to and working in an organization.
D. managing people and directing the organization for maximum efficiency.
E. not applicable at this time.

65. I am:
A. one who believes that good health is essential to developing my potential.
B. an organizational leader who promotes cooperation and interdependent use of people's talents so that the whole organization benefits.
C. dedicated to education and the pursuit of knowledge that leads to new insights.
D. a financially successful person.
E. not applicable at this time.

66. It is important for me:
A. to be a caring person who can also accept being cared for.
B. to have working knowledge of global economic trends in my professional life.
C. to be loyal and faithful to those I live and work with.
D. to learn from and to laugh at my mistakes and limitations.
E. not applicable at this time.

67. An important issue in my life is:
A. spending quality time with my family.
B. having sufficient detachment to transcend daily pressures and work on world-wide value issues.
C. regularly seeking and attending to personal evaluations of myself and others' evaluations of me.
D. having elders and authority figures that I can honor and respect.
E. not applicable at this time.

68. What is important to me is:
A. physical dexterity and coordination.
B. global ecology.
C. acceptance of my limitations.
D. personal knowledge of science and its applications.
E. not applicable at this time.

69. It is important for me to:
A. experience the pride of ownership.
B. have a vocation that is of service to others.
C. know that I have worth because I am valued by those I respect.
D. transcend myself and pursue truth in order to simplify complexity in practical ways for society.
E. not applicable at this time.

70. It is important for me:
A. to be a part of a group of people that maximizes my creative potential.
B. to be sensually and sexually satisfied.
C. to accept and work within the chain of command in the organization.
D. to spend time fantasizing about the good life.
E. not applicable at this time.

71. Daily living for me involves:
A. frequent confusion and wonder about the awesome world I live in.
B. being useful and productive.
C. completing my education.
D. taking complex ideas from different sources and converting them into practical technology that improves society.
E. not applicable at this time.

CONTINUE ON NEXT PAGE

72. I see myself as:
A. a good family person.
B. a person skilled in establishing organizational objectives through prayerful group discernment.
C. one who appreciates and helps develop supportive community interdependence at all levels.
D. one who practices faith-oriented contemplation such as fasting, meditative prayer, and personal discipline, as one of my highest priorities.
E. not applicable at this time.

73. It is important for me:
A. to know that I am liked by my friends.
B. to have sufficient time for play and recreation.
C. to pioneer innovative changes in organizations.
D. to view law as a guide rather than rigidly observing all the rules.
E. not applicable at this time.

74. I am presently involved in:
A. actively contributing to the growth and expansion of my organization.
B. work that constructs and develops new organizational forms.
C. work that requires efficient and careful planning.
D. the quality of play that renews my energy.
E. not applicable at this time.

75. When someone I respect disapproves or rejects me I usually:
A. confront him or her with my feelings as soon as possible.
B. feel hurt for a long time.
C. wonder what it is I have done wrong.
D. try to understand his or her point of view and then address the issues.
E. not applicable at this time.

76. It is important to me:
A. to work daily with the physically and/or emotionally disadvantaged in order to promote human dignity.
B. to feel sympathy for suffering persons because I myself have suffered.
C. to administrate with efficiency and control.
D. to work for the disadvantaged by promoting cooperation among different organizations or agencies.
E. not applicable at this time.

77. I feel that:
A. I have never felt insecure.
B. loneliness and intimacy are important issues for me and for most other people.
C. God is my security and therefore my own needs are insignificant.
D. deep, ongoing mutual sharing with another is important for me.
E. not applicable at this time.

END OF TEST.

MARKINC INSTRUCTIONS

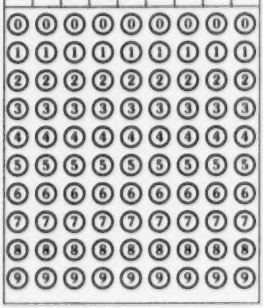
- Do not complete and send in this form from the book. Copy this form and use the copy to complete and send in.
- Use a soft (No. 2) black lead pencil.
- Make dark, heavy marks that fill the bubble.
- Mark ONLY the buble areas.
- Make no stray marks.
- Erase completely any answer you wish to change.

DIRECTIONS

- Complete your SS Number, Age, Sex, and Name.
- Mail a copy of completed form to the International Values Institute.

FOR BEHAVIORDYNE USE ONLY

SOCIAL SECURITY



AGE

SEX

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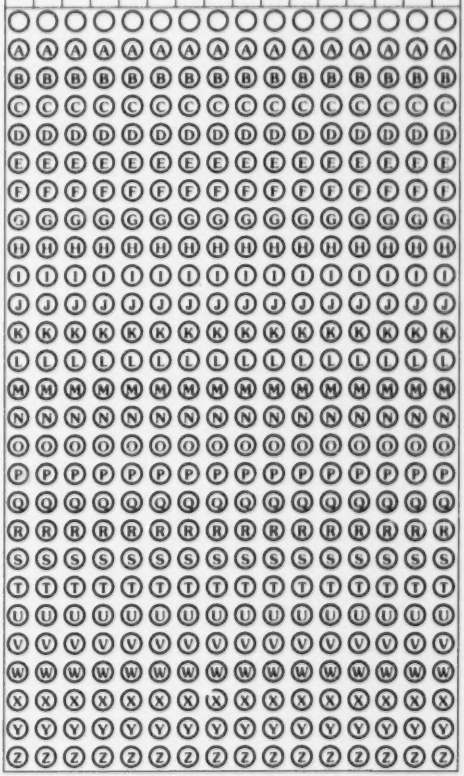

THE HALL-TONNA INVENTORY OF VALUES **ANSWER SHEET**
Brian P. Hall, Ph.D. and Benjamin Tonna, Lic.D. Acc. No._____

1 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ	27 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ	53 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
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4 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ	30 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ	56 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
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6 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ	32 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ	58 Ⓐ Ⓑ Ⓒ Ⓓ Ⓔ
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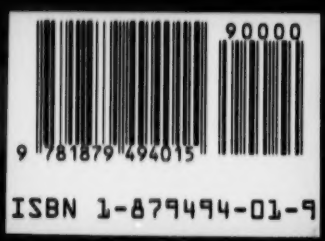

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